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See "Nauvoo" Page 512

The Improvement Era

July 1962





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Exploring the Universe

BY DR. FRANKLIN S. HARRIS, JR.

Crater Lakes

Lakes formed in the craters of old volcanos are not unusual. There is a craterlike depression 3 by 4.6 miles in Iceland under the Vatnajökull ice-cap which is filled with an ice-covered lake kept melted by volcanic heat. At eruptions the lake is blown out of the depression, and up to one-sixth of a cubic mile of water may be produced and discharged beyond the margin of the icecap. The resulting flood called a *jökulhlaup* or glacier burst may wash away whole parishes.

Capsule Food

Sometimes one hears the speculation that in the future a person will be able to live from a few food tablets a day. The biochemist Henry Borsook reminds us, however, that if the average energy for a mixture of protein, fat, and carbohydrate is 5 calories a gram, a low caloric diet of 2000 calories a day would require 400 grams dry weight or about 0.9 pound.



Siamese Coloring

Professor George W. Beadle pointed out that there is a special gene in the Siamese cat which controls a temperature-sensitive, pigment-forming enzyme which is inactive at body temperature but at a few degrees lower will be active. The result is color on the body extremities but not on the body itself.



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518 Phyllis Luch
522-523 Ted Nagata
544 Virginia Sargent
550 Emil Vallet
All other art, Ralph Reynolds Studio

ERA OF YOUTH

Photos:

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Ernst Wittke
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THE COVER

With these rare, color lithographs let us go up the Mississippi to Nauvoo. Beginning at the upper left and going clockwise on our cover: (1) St. Louis in the mid 1840's, showing dock and ships that immigrants and travelers would have used on their way up the river to Nauvoo. All ships from New Orleans stopped at St. Louis where passengers changed to smaller Upper Mississippi vessels such as these. (2) Alton, Illinois, a typical river town of the period. Note the river steamer. (3) River passengers would have noted Piasa Rock near Alton, and heard the Indian legend of the man-eating bird concerning it. (4) Warsaw, Illinois. (5) Nauvoo. (6) Temple, painted in 1848. These lithographs, by Henry Lewis, were first printed in his book, *Das Illustrierte Missionspiththal* (The Illustrated Mississippi Valley), at Dusseldorf, no date, [1849]. Now turn to page 512 for more old lithographs and the fascinating story behind them in the article "Nauvoo." The author is Stanley Buchholz Kimball who needs no introduction to Era readers. Elder Kimball is a returned missionary. He received his doctor of philosophy degree from Columbia in 1961. He is assistant professor of European history at Southern Illinois University (Alton), and is building a research center there on the Mormons in Illinois 1839-1848. He is serving in the Church as St. Louis Stake mission president.

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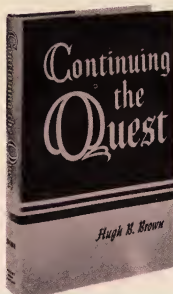


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J. Reuben Clark, Jr.

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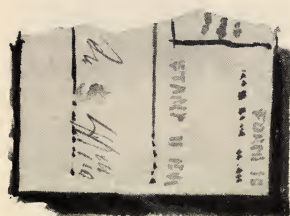
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Letters and Reports



AFTER THIRTY-SIX YEARS

Shortly after the missionaries knocked on the door of Anna Minor in Mankato, Minnesota, and converted her and her nine children, a picture of the family was published in *The Improvement Era*, May 1926.

Now, thirty-six years later, the *Era* again features the Minor family. Brought together in this family picture from Minnesota, Idaho, and California, they stand in their 1926 positions.

All are successful in their chosen fields—two daughters are schoolteachers, three beauticians; one son a sales representative, one a maintenance machinist, one owns an automotive business.

Front row (l-r). Morris V. Minor, Downey, Calif., bishop, Bellflower Third Ward; Gladys Severns, Long Beach, Calif.,



Sunday School stake board; Anna Minor, Long Beach, still an active Relief Society visiting teacher; Sally Hovig, New Richland, Minn., genealogy worker and Relief Society teacher; and Orvalle H. Minor, Lakewood, Calif., stake Sunday School superintendent.

Back row (l-r). Bernice Windle, Long Beach, Sunday School secretary; Nellie Hansen, Long Beach, Sunday School teacher; Milton B. Minor, Nampa, Idaho, Nampa Stake high councilman; Viola Shields, Long Beach, YWMA secretary; and Florence Fesler, Los Angeles, Calif., stake Relief Society board.

Sister Minor's family also includes nineteen grandchildren and seventeen great grandchildren.

NATIONAL CHAPLAIN



Recently appointed chaplain of the National-Interstate Council of State Boards of Cosmetology is Mrs. Ina Adcox, secretary of the YWMA in the El Dorado Branch, Arkansas District, Central States Mission.

A "veteran" of thirty years in cosmetology, Mrs. Adcox is also the teacher of the combined 1st and 2nd year Beehives and is listed in *Who's Who of American Women*.

NEW MEMBER WRITES

Wickford, Essex, England

Dear Editor:

... Know that we in England feel a deep love and gratitude for the missionaries who come to bring us the gospel and for all of you whose work helps us to learn and to live the gospel.

With so much help, so much to uplift and edify us, we really have no excuse for failing our Heavenly Father in any way.

I would appreciate it so much if, when you meet with your staff, you would tell them that the work they do means a very great deal to us, and that we are deeply grateful for you all.

Sincerely yours,
Padda M. Speller

SOUTHERN HOSPITALITY

Ogden, Utah

Dear Editors:

I was born and raised in the Methodist Church in Oklahoma before I was shipped out here to be stationed at Hill AFB. In November I married an LDS girl, and in February I was baptized into the Church. What I am about to say is something I found to be true before I ever considered joining the Church.

No matter where I went in my weekend travels here in the state I found that LDS people would take me in and tell me, "What we have is yours. Come and share with us." I come from a part of the country that is supposed to be known for its "Southern Hospitality," but I sincerely believe that the LDS people of Utah could give these southern states some very good pointers.

Sincerely,
Bruce E. Snethen

SIX YEAR RECORD



William H. Felt, Ogden Thirteenth Ward, Ogden (Utah) Stake, has a record of one hundred percent attendance at all his Church meetings for the past six years. An Eagle Scout, he has his Duty to God award and has served as YMMIA secretary and priesthood chorister.

LIKES FAMILY HISTORY

Dear Editors:

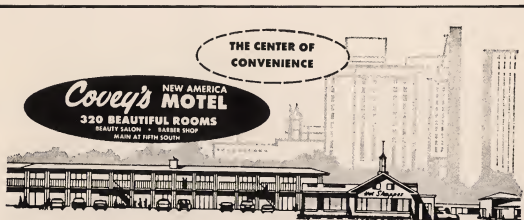
The March issue contained an article entitled, "Writing a Family History," authored by Cleo Grigg Johnson. . . I enjoy the Era very much, and found this particular article especially interesting because I too am engaged in writing a family history.

Sincerely yours,
Vernon R. Beeler



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The Church Moves On

May 1962

5 It was announced that Mrs. Margaret P. Ottosen, Mrs. Lucile C. Reading, Mrs. Knell S. Skidmore and Mrs. Lurene G. Wilkinson had received appointments to the general board of the Primary Association.

Brigham Young University Third Ward defeated Santa Ana of California to win the senior all-Church volleyball tournament. Garden Heights Ward won over Valley View Eighth Ward to take the junior all-Church volleyball tournament. Both finalists in the junior division were from the Salt Lake City area. The two-day tournament was played at Deseret Gym.

7 The First Presidency announced the appointment of Elder Lloyd P. Mickelsen as president of the Great Lakes Mission, succeeding President Clifford O. Clehill. President Mickelsen has been president of the North Idaho Falls (Idaho) Stake for the past nine years. He is a former high councilman, bishop, Sunday School superintendent, and scoutmaster. With him to the new assignment will go his wife and two of their five children.

12 Assistant Church historian Preston Nibley and Church Landscape Architect Irvin T. Nelson have been appointed members of the Church Historic Sites Committee. Others who are currently serving on this committee are Elder Thorpe B. Isaacson, Assistant to the Council of the Twelve as chairman, and Elder Wilford C. Wood.

13 Elder Dale G. Olson sustained as president of North Idaho Falls (Idaho) Stake with Elders Rex T. Price and Jerold K. Rogers as his counselors. They succeed President Lloyd P. Mickelsen and his counselors, Elders Byron C. Telford and Jack A. Wood.

20 Boston (Massachusetts) Stake, 345th such unit now functioning in the Church, was organized from parts of the New England Mission by President Henry D. Moyle of the First Presidency, Elders Harold B. Lee and Gordon B. Hinckley of the Council of the Twelve, and Elder Franklin D. Richards, Assistant to the Twelve. Elder Wilbur Wallace Cox was sustained as stake president with Elders Glen Wade and Don Parker as his counselors. The new stake has five wards and three branches. Boston is believed to have been first visited by LDS missionaries, Elders Orson Hyde and Samuel H. Smith (the Prophet's brother), on June 22, 1832. They baptized four persons four days later. Boston was the port of entry for some of the emigrating European Saints in 1856 and 1857.

21 The First Presidency announced the formation of a new Northeast British Mission from parts of the North British Mission, also the call of Elder Alva D. Greene of Boise, Idaho, to serve as mission president. President Greene served a mission in England, 1934-36, in the bishopric of the Colonial Hills (Salt Lake City) Ward; as a member of the high council

in Pasadena (California) Stake; branch president of the Spokane (Washington) Central Branch; as a member of the Boise Stake high council; as bishop of Boise First Ward; and was serving as an alternate member of the Boise Stake high council at the time of this call. With him to his new assignment will go his wife and three daughters. The couple have two other daughters who are married. This is the seventh mission now functioning in the British Isles. Missionaries first arrived there in July 1837.

22 The First Presidency announced the formation of the new Korean Mission, from parts of the Northern Far East Mission, and the call of Elder Gail Edwards Carr to serve as the mission president. The new mission will embrace all of Korea south of the thirty-eighth parallel. President Carr, of Lynnwood, California, served three years in Korea in the armed forces, three years in the Northern Far East Mission, one and a half years of which was in Korea as a supervising elder. Now thirty-two years of age, he is returning as mission president with his wife Gwyneth. President Carr's Church experience includes instructing boys of Aaronic Priesthood age in their priesthood and MIA work and as a seminary teacher. Korea is a land that has opened to mission endeavor since World War II.

23 The First Presidency announced the formation of the new Argentine North Mission and the call of Elder Ronald Verl Stone of Oakland, California, to serve as mission president. This is the third new mission to be announced by the First Presidency in as many days. President Stone served as a missionary in Argentina as a young elder. At the time of this call he is serving as a counselor in the Oakland Third Ward bishopric. With him to this new assignment will go his wife, the former Patricia Judd, and the couple's four young children. Argentina first became a mission field of the Church in 1925, when the late Elders Melvin J. Ballard (of the Council of the Twelve) and Rulon S. Wells and Rey L. Pratt (of the First Council of the Seventy) arrived in Buenos Aires to open the South American Mission.

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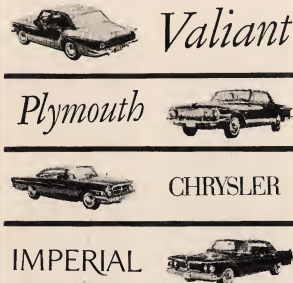
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by DON LYMAN

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THESE TIMES



Towards Liberty and Justice for All

BY DR. G. HOMER DURHAM

PRESIDENT, ARIZONA STATE UNIVERSITY, TEMPE

Eight of nine Presidents of the Church of Jesus Christ of Latter-day Saints, 1830-1962, have been native-born citizens of the United States of America. The third President of the Church, John Taylor (1808-1887), was born in Milnethorpe, Westmoreland County, England, and was a resident of Toronto, Canada, when he met Parley P. Pratt and joined the Church in 1836. Of the eight native Americans, two, Joseph Smith (1805-1844) and Brigham Young (1801-1877), were natives of the state of Vermont. Wilford Woodruff (1807-1898) was born in Connecticut. Lorenzo Snow (1814-1901) was born in Mantua, Ohio. Joseph F. Smith (1838-1918) was a native of Missouri, having been born in Far West, Caldwell County. As a lad of nine, President Smith drove a yoke of oxen to Utah in 1848. Heber J. Grant (1856-1945) and George Albert Smith (1870-1951) were both born in Salt Lake City, Utah. President David O. McKay was born September 8, 1873 in Huntsville, Utah.

All have been concerned with the health and welfare of the American nation as well as that of the Church. Their concern, however, has not

been merely that of national jingoism. Rather, respecting the principle of man's free agency, their statements along patriotic lines have related American destiny to the destiny and well-being of free peoples everywhere.

Joseph Smith. The Prophet Joseph Smith said the Constitution was a glorious standard because its principles guaranteed "to all parties, sects, and denominations, and classes of religion, equal, coherent, and infeasible rights." On February 7, 1844 he said: "Come . . . Texas; come Mexico; come Canada; and come all the world; let us be brethren, let us be one great family, and let there be universal peace." (*Views of the Powers and Policy of the Government of the United States*.) Earlier in the same document he wrote: "The wisdom which ought to characterize the freest, wisest, and most noble nation of the nineteenth century should, like the sun in his meridian splendor, warm every object beneath its rays; and the main efforts of her officers, who are nothing more or less than the servants of the people, ought to be directed to ameliorate the condition of all, black or white, bond or free. For the best

of books says, 'God hath made of one blood all nations of men for to dwell on all the face of the earth.' " (Acts 17:26.)

Brigham Young. In one discourse, President Young said: "This, then, is our position towards the Government of the United States and towards the world, to put down iniquity, and exalt virtue; to declare the word of God which he revealed unto us, and build up his Kingdom upon the earth." The President of the United States, he said, "should be a perfect pattern for all the people to walk after; so also should the Vice-President, the members of the Cabinet, and of Congress, the Governors of States and Territories, and in fine, all the officers in the Government, be patterns for the people to imitate."

John Taylor. "The worst wish we have for the human family," said President Taylor, "is that the principles enunciated in our Constitution may reverberate over the wide earth, and spread from shore to shore until mankind shall be free." The Constitution, he also stated, "was the entering wedge for the introduction of a new era, and in it were introduced principles for the birth and organization of a new world." And, "when our government shall be sufficiently strong, pure, and honorable, islands, states, and dynasties will seek shelter under its wings; . . . They will need no coercion. They will seek to be one with us."

Wilford Woodruff. "The Lord has been at work for the last three hundred years preparing this land, with a government and constitution which would guarantee equal rights and privileges to the inhabitants thereof, in the midst of which he could establish his kingdom." Again, "We live in a government raised up by the God of heaven. We have a Constitution that was given by inspiration from God to man. I believe it is the best human form of government that was ever given to the human family."

Lorenzo Snow. Proud to be an American citizen, President Snow was also keenly aware of the worldwide responsibilities of the Church. He called Heber J. Grant on February 14, 1901, to open a new mission to Japan. At the October conference following, he said: "The Church is now nearly seventy-two years of age, and we are not ex-

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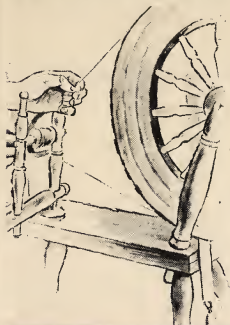
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pected to do the work of the days of our youth, but do greater, larger, and more extensive work. . . . The apostles and the seventies—it is their business, by the appointment of the Almighty, to look after the interests of the world.”

Joseph F. Smith. As President of the Church in April 1905, President Smith said: “In speaking of nationalities, we all understand or should that in the Church . . . there is neither Scandinavian, nor Swiss, nor German, nor Russian, nor British nor any other nationality. We have become brothers in the household of faith, and we should treat the people from these nations . . . with due kindness and consideration.” On another occasion: “This great American nation the Almighty raised up by the power of his omnipotent hand, that it might be possible in the latter days for the kingdom of God to be established in the earth. . . . His hand has been over this nation, and it is his purpose and design to enlarge it, make it glorious above all others, and to give it dominion, and power over the earth, to the end that those who are kept in bondage and serfdom may be brought to the enjoyment of the fullest freedom and liberty of conscience possible for intelligent men to exercise in the earth. The Church of Jesus Christ of Latter-day Saints will be a strong supporter of the nation . . . in the accomplishment of this grand purpose.”

Heber J. Grant. “From my childhood days I have understood that we believe absolutely that the constitution of our country is an inspired instrument, and that God directed those who created it and those who defended the independence of this nation.” And, in a keen, appreciative statement of appreciation for individuality, in the June 1919 conference which sustained him as the seventh President of the Church, he said: “I am a thorough convert to the idea that it is not possible for all men to see alike.”

George Albert Smith. America, President Smith taught, is a land “dedicated for the blessing of mankind. This Church of Jesus Christ with which we are identified stands for the perpetuation of the liberties of all mankind.” As President, October 7, 1945, his first general conference as presiding officer, he said: “It is your duty and mine to re-

On Justifying Our Faults

RICHARD L. EVANS



There is a sentence from Thomas a Kempis which suggests the frequent human failing of pointing to the faults and defects of others in justifying our own: “What is it to you if a man is such and such,” he said, [or] “if another does or says this or that? You will not have to answer for others, but you will have to give an account of yourself.”¹ There is a tendency to look to see what others do, to listen to hear what others say, and to take comfort in our own weaknesses from the weaknesses of others. We are often disposed to say “he did it, or someone else did it, or someone’s son did it, so it is all right for us to do it.” In matters of dishonesty, immorality, cheating, or cutting corners, we are too likely to justify ourselves by the errors and acts of others. What everyone else is doing, or what anyone else is doing, may be right or may be wrong, and it is not good to follow a bad example, no matter how many others are involved. The number involved doesn’t make good of an evil act. The number who cheat doesn’t make dishonesty honest. On this point of dividing responsibility by multiplying participants, Kipling unforgettably gave us this terse sentence: “The sin they do by two and two they must pay for one by one.”² All of us have influence with others, and anyone who does what he shouldn’t do makes it easier for others to do what they shouldn’t do. And instead of following others in a wrong direction, we ought to lead them in a right direction. We have an obligation to look at things as they are; as to their conformity with the commandments, as to their virtue or honor or honesty—to look to ourselves and accept the right and responsibility of deciding for ourselves. And beyond what we can see shortsightedly, we are sustained by the fact that the judgments of our Father in heaven will be fair, that he will not judge us by others, that we shall not receive more or less than we deserve; that no man will lose what he is entitled to. And well would we decide to follow good examples and not to follow bad ones, or seek to justify ourselves by the acts of others. “The sin they do by two and two they must pay for one by one.”² “What is it to you if a man is such and such, [or] if another does or says this or that? You will not have to answer for others, but you will have to give an account of yourself.”¹

¹Thomas a Kempis, *Imitation of Christ*.

²Rudyard Kipling, *Tomlinson*.

“The Spoken Word,” from Temple Square presented over KSL and the Columbia Broadcasting System, April 29, 1962. Copyright 1962.

HER SUNDIAL

BY DOROTHY OAKLEY REA

*Mother and small son walking along a sun-splashed street;
Their shadows, hand in hand, dance swiftly at their feet.
Her shadow straight and tall; his shadow small and round;
They laugh at their likenesses traced there upon the ground.*

*The summer suns pass quickly. They walk another day.
Now, shadows move sedately down the familiar way.
His shadow now the tall one, her shadow slight and bent,
And as she walks she wonders where his little shadow went.*

member in our prayers the President of the United States of America, to remember the men who represent us in the Congress of the United States, to remember the executives of the states of the nation, and to pray for them that they might have divine aid."

David O. McKay. "If we would make the world better, let us foster a keener appreciation of the freedom and liberty guaranteed by the Government of the United States as framed by the founders of this nation." (October conference, 1940.) "The Constitution of this government was written by men who accepted Jesus Christ as the Savior of mankind. Let men and women in these United States then continue to keep their eyes centered upon him who ever shines as a Light to all the world." On another occasion he declared: "God bless the Church. It is world-wide. Its influence should be felt by all nations. May his Spirit influence men everywhere and incline their hearts toward good will and peace" (1952). In April 1962: "The marvelous progress that has been made in transportation and communication makes it possible for the promulgation of the truths of the restored gospel to be made known to the children of men everywhere on the face of the globe."

These thoughtful sentiments may strike more patriotic fire from readers under the protection of the Stars and Stripes than from others. But the concern expressed for brethren in other lands, also, must surely convey strong feelings of assurance, as well as respect, in these times.

TO AN UNBORN CHILD

BY RUBY ZAGOREN

*Dear child whose face we soon will see,
Deep love is all we have for thee.
Our house is little; room is small;
There's scarcely any lawn at all.
Please try to overlook these things
For we will give thee love's sure wings.*

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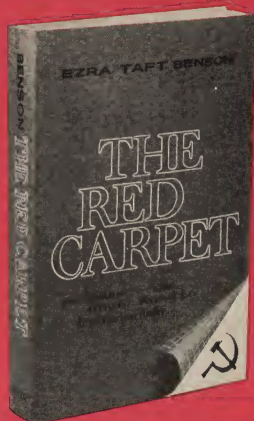
PROMINENT COLUMNIST LAUDS NEW EZRA TAFT BENSON BOOK

"I have been reading a wonderful new book, just published, called 'The Red Carpet' by Ezra Taft Benson, former secretary of agriculture in the Eisenhower Administration.

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from a column by George Todt, April 30, 1962
Los Angeles Herald-Examiner



excerpt from "The Bookmailer News"

The subtitle on this volume: Socialism — the Royal Road to Communism. The theme of the book: a vigorous protesting alarm against the royal welcome afforded socialism in our country and an impassioned plea to fellow-Americans to reverse the trend. An excellent and persuasive book — one of the best in years. There is a challenge and a credo for free Americans on every page. It deserves to be one of the best-sellers of the year.

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Reverence

THE EDITOR'S PAGE / PRESIDENT



Reverence is a beautiful virtue, a virtue that points to the strength of man, not his weakness. It is said that love is the highest attribute of man. Sympathy for each other is another, but I believe I would put reverence next to love. Reverence is profound respect mingled with love—"a complex emotion made up of mingled feelings of the soul."

Reverence embraces regard, deference, honor, and esteem. Without some degree of it, therefore, there would be no courtesy, no gentility, no consideration of others' feelings or of others' rights. It is the fundamental virtue in religion.

Reverence for God and sacred things is the chief characteristic of a great soul. Little men may succeed, but without reverence they can never be great. A great man is reverent. He has reverence for Deity; he has reverence for all things associated with Deity, and the great problem that is facing the world today is the attitude toward God, his Son, and the gospel of Jesus Christ.

Not long ago we stood close to the Iron Curtain. One could feel the shadow hanging over that city of Berlin. In old China, Christianity and belief in Christ has been crushed by the communists. Reverence for Deity, belief in God, is fading from the minds of too many people in nations now conquered by the communists, and we need no further proof of the error of that ideology.

I once visited the Taj Mahal in India, "a poem in architecture," the most beautiful building, according to many, in all the world, built by Shah Jehan in memory of his wife, Mumtaz Mahal. It is not a religious house; in fact it is a tomb. Brother Hugh J. Cannon and I visited it when we were on a world tour of missions. Many persons were there, strangers, tourists, but they were all speaking in subdued tones. The surroundings created a spirit of reverence, indeed. Tourists acted reverently because they sensed that the building had been erected for some other purpose than for irreverence and boisterousness.

In our Church our buildings are built for the purpose of communing with our Heavenly Father. I cannot imagine anyone entering a chapel with a feeling of boisterousness in his or her heart.

We enter a chapel to worship the Lord. We want to partake of his Spirit, and by partaking of his Spirit we build up our own spiritual strength. In the prayer given to us by the Lord our Savior, the first sentence contains these words, "Our Father which art in heaven, Hallowed be thy name." (Matt. 6:9.) The word *hallowed* alone is associated with the spirit of reverence, and reverence is one of the holiest attributes of the soul. If you were going to meet one of the kings of the world, you would have in mind some questions as to how you should act and how you should dress. You would probably go to the

extent of inquiring and spending money in order that you might be properly attired. In such a case you are going into the presence of only an earthly potentate or ruler for whom you have great respect.

But when you enter a church building, you are coming into the presence of our Father in heaven; and that thought should be sufficient incentive for you to prepare your hearts, your minds, and even your attire, that you might appropriately and properly sit in his presence.

By example and precept, children should be impressed with the inappropriateness of confusion and disorder in a worshiping assembly. They should be impressed in childhood, and have it emphasized in their minds in youth, that it is disrespectful to talk or even to whisper during a sermon, and that it is the height of rudeness to leave a worshiping assembly before dismissal.

In the classrooms children should be taught, should be free to discuss, free to speak, free to participate in classwork, but no member of the class has the right to distract another student by jostling or making light and frivolous remarks. Good order in the classroom is essential to instill into the hearts and lives of young men and women the principle of self-control. They want to talk, and they want to whisper, but they cannot do it because it will disturb someone else. Disorder injures the child who makes

it. He should learn that when he is in society there are certain things which he cannot do with impunity. He cannot trespass upon the rights of his associates.

Whether the place of meeting is a humble chapel or a "poem of architecture" makes little or no difference in our approach and attitude toward him. To know he is there should be sufficient to pattern our conduct.

Three influences in home life awaken reverence in children and contribute to its development in their souls. These are gentle guidance, courtesy shown by parents to each other and to children, and prayer, in which children participate. Let children learn these lessons in youth.

Reverence for God's name should be dominant in every home. Profanity should never be expressed in a home in this Church. It is wrong; it is irreverent to take God's name in vain. There is no provocation which will justify it. Let us apply that quality and that virtue at all times.

If there were more reverence in human hearts there would be less room for sin and sorrow and increased capacity for joy and gladness. To make more cherished, more adaptable, more attractive, this gem among brilliant virtues is a project worthy of the most united and prayerful efforts of every officer, every parent, and every member of the Church.

**WHY WAS NOT PAUL
ORDAINED BY PETER TO
THE APOSTLESHIP?**

QUESTION: *"Why was not Paul ordained to the apostleship by Peter, James, and John, who were apostles? In reading the first chapter of Paul's epistle to the Galatians, we find this: 'Paul, an apostle, not of man, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead.'*

"In verses 15 and 16, Paul points out that when God called him he did not confer with flesh and blood, neither did he go up to Jerusalem to them that were apostles before him, but he went into Arabia. It was three years before he went to Jerusalem, and then the only apostles he saw were Peter and James, the Lord's brother. Leaving Jerusalem he went to

ANSWER: Unfortunately the records that have come down to us are extremely fragmentary. We have no continuous story. Paul became an eyewitness to the mission of the Lord when he received the great vision which turned him from his mistaken course. This, however, did not constitute the qualification for the apostleship. There were a number of things that had to be done. First, he had to be baptized for the remission of his sins and confirmed; then he went into retirement in Arabia, no doubt for a period of study and preparation and prayer. He then returned to enter the ministry with humility and zeal, surpassing the efforts of many of the brethren. There is no doubt that he spent some time with the brethren in which he convinced them of his integrity and his complete conversion to the mission of the Son of God. We are extremely lacking in information in relation to many important details that failed to seep through the ages to our day, and we are left in darkness to know when and where Paul was ordained. But this is not strange when we think of the fragmentary information that has been received. There is no written record as to

YOUR QUES- TION

ANSWERED BY
**JOSEPH
FIELDING
SMITH**
PRESIDENT OF
THE COUNCIL
OF THE TWELVE

Syria and Cilicia, and the churches of Judea not having seen him by face, only heard that he now preached the faith which once he destroyed.

"Fourteen years later Paul and Barnabas (who was an apostle) and Titus went to Jerusalem, and Paul communicated with them in a conference. But when they saw that the gospel of the circumcision was committed to Peter, then James, Cephas, and John gave Paul and Barnabas the right hand of fellowship and agreed that Paul and Barnabas would go to the heathen. Now we are wondering if a new dispensation of the gospel was committed to Paul. There are scriptures that seem to support this thought."

when Barnabas became an apostle, or James, the brother of the Lord.

If it had not been for the faithful recording by Luke, the chances are that we would have as little

about the activities of Paul as we have about Peter and John and the other original members of the council of apostles. The fact may be correctly surmised that Paul did find time to mingle with his brethren and that through the divine inspiration the apostleship was conferred on him by their action. It is evidently true also that Barnabas likewise was by them ordained, also James, the Lord's brother, and others if we had the record. We have no reason to believe that Paul received his ordination independent of the action of the other apostles. There is nothing strange in his statement in the introduction in his epistle to the Galatians, or to the Corinthians, Ephesians, Collossians, and Timothy, that his call was not of man, but of God. Just when and how he was ordained is not revealed, but this is true of Barnabas. What does matter is the fact that Paul, like Peter, James, and John, and the other apostles, received authority by a divine call. Not one of them obtained

the authority by the will of man! We all could wish that more had been revealed, but the Lord has sanctioned their ministry, and we know it is true.

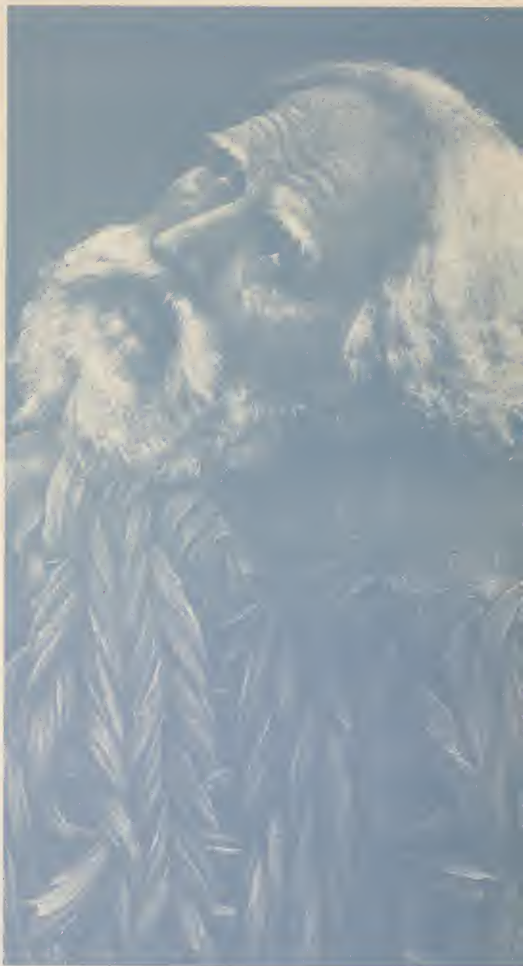
James, the brother of John, we know was cut down in martyrdom after a very brief ministry. Our knowledge of the activities of others of the original twelve is clouded in mystery; that they were faithful is true, and indications point to the fact that all of the original twelve also Paul, laid down their lives in martyrdom, except John the Revelator, and he was spared to continue his ministry until the second coming of our Lord, according to the revelation given to Nephi six hundred years before John's birth.

It is very easy for one to be misled and reach a false conclusion in relation to these apostles and their ministry because of the lack of authentic information. We learn more of the journeying and ministry of Paul because he had an excellent scribe with him in his missionary labors. It is evident that the original twelve had but few occasions, during their ministry, to meet in council. Conditions were vastly different in that day from the conditions which prevail today. When Paul and Barnabas, or Silas and other brethren, went forth among the nations they had to go on foot, occasionally by donkey and when crossing the Mediterranean, by ship; but whatever means, it was a laborious and tedious journey. They had no means of communication except by letter, usually carried by a friend. Paul on several occasions writes of sending in the care of friends information and greetings to others. Peter refers to Paul's ministry in the following words:

"Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless.

"And account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you;

"As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction." (See 2 Peter 3:14-17.)



Paul as painted by Grunewald

There is a tremendous travel literature on the Mississippi River and Valley, beginning with the accounts of DeSoto, who first saw the lower Mississippi, May 8, 1541, and Joliet and Marquette, who first saw the upper Mississippi, June 17, 1673. During the nineteenth century the region held great attraction for travelers, seeking fertile farms, adventure, opportunity to study natural history, for the pioneers and Indians.

The hub of the area, the center of trade for the great western waterway system of the upper and lower Mississippi, the Ohio, Missouri, and Illinois rivers, and the point of departure for the upper Mississippi was St. Louis. Along these waterways and through St. Louis moved the great waves of immigrants into the upper Mississippi Valley.

The 1820's saw the end of isolation and the beginning of the "Steamboat Era." In 1829 two hundred steamboats were in use. By 1843 the steam tonnage

NAUVOO

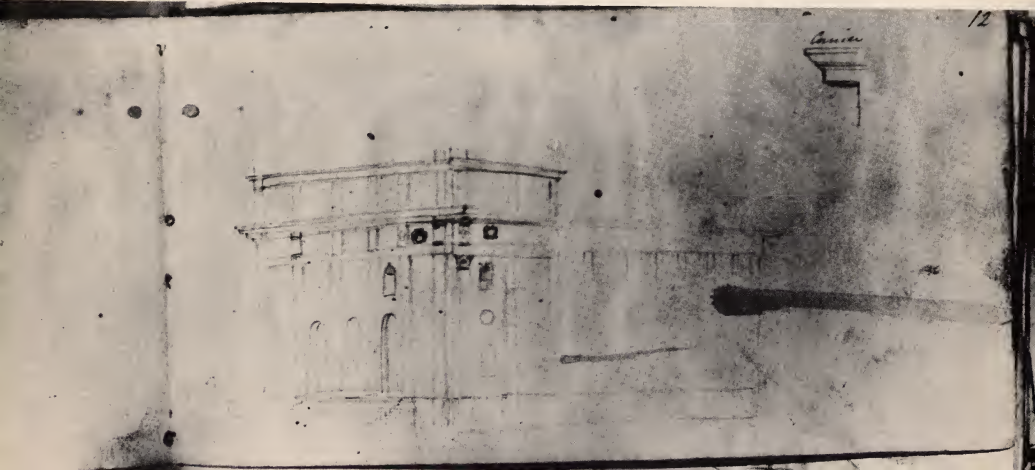
on the river was greater than that of the whole British Empire. The population of the valley grew commensurately. At the beginning of the Steamboat Age there were about 2,100,000 in the valley, in 1830, 4,190,000, and in 1840, about 6,700,000.¹

Above the young giant of St. Louis there were a host of embryonic cities. One of these was Commerce in Hancock County, Illinois, which later became Nauvoo.² These towns were interconnected with each other and with St. Louis, mainly by steamboat. Many of these river towns are known in church history: Alton, Quincy, Warsaw, and Nauvoo (224 river miles above St. Louis) in Illinois, and Keokuk and Montrose in Iowa.

Illustrating this article are rare and little-known prints, some seen for the first time, we believe, in any Latter-day Saint publication. Top: A daguerreotype of the Nauvoo Temple, photographer and date unknown. In some details this seems to be better than any previously known photo of that sacred building. Bottom: An original sketch of the temple by Henry Lewis. This is dated 1848.



The flaws and imperfections in these prints and those reprinted on the following 4 pages, are on the original pencil sketches, ink drawings, and century-old daguerreotype prints.



Almost everyone who came west, whatever his reasons, included a trip on the river between St. Louis and such upstream cities as Galena and St. Paul. Following is a "sampler" of fresh and contemporary views by travelers and artists who saw or visited Nauvoo during the 1840's.³ Most of these accounts are either completely or generally unknown.

One of the earliest such accounts is that of E. B. Washburn, (1816-1887) one time US Minister to France (1869-1877) and Secretary of State to President Grant.⁴ He passed Nauvoo in March 1840 and wrote that it was one of the "most beautiful [sites] I ever saw on the river, . . . which place I frequently visited while the Mormons were there." The Mormons "came in great numbers in 1841, and the whole of that magnificent site was covered over with small residencies . . . and every description of building, . . ."

He wrote that "I had been at Nauvoo before the



NAUVOO

anti-Mormon outbreak and had stopped at the hotel kept by Jo Smith, but Jo was absent and his wife ran the hotel, and ran it very well, as I thought. She seemed to be a nice woman, and, I think she had the reputation among all the people who knew her, of being an honest good woman. I know she treated me very well." He was again in Nauvoo after the murder of Joseph and Hyrum in June 1844 and again stayed at the Nauvoo House. "There was a great hubbub around there, . . . and I do not recollect of any circumstances in my life, not ever during the reign of the Commune in Paris [1871], where I felt myself in more danger from the feelings which had been excited by the killing of the Smiths."

Later on in the year of the murder (1844) a certain Dr. Albert C. Koch of Dresden, Germany, visited Nauvoo.⁵ He was making one of the popular tours of western America that many Europeans of the day made. While his steamboat lay over at Montrose,

opposite Nauvoo, he took the opportunity of visiting Nauvoo. He claims that in Liverpool he had become acquainted with one of the "Apostles of the Mormons," a certain "Herr Prott." (This, of course, would have been Parley P. Pratt who in 1840 had been in Liverpool in charge of the emigrating Saints from England.) He records that he was very much impressed with the temple, especially with the baptismal font. He considered the oxen to be "masterpieces."⁶

After the martyrdom Nauvoo achieved some notoriety, and more travelers than ever visited the city. In 1845 one William Whitwell Greenough made a tour of the western country.⁷ In his journal he records that on June 20 "we passed the famous city of Nauvoo, said to contain fifteen to twenty thousands . . . it presents a fine appearance." He then gives a brief description of the temple, and his mordant opinion as to the future of the city and

opinion of strangers." He apparently had had a pleasant and interesting visit, for his narrative is fair and somewhat sympathetic.

During the last days of 1845 a Congregational minister, Truman M. Post, of Illinois College at Jacksonville, was called upon to dedicate a new church in Burlington, Iowa.⁸ Upon his return from Burlington he passed through Montrose and Nauvoo. At Montrose he witnessed the misery of the Saints who had been driven from Illinois. "We reached Montrose towards sunset. A crowd was massed there of all ages and both sexes, in most miserable plight, from the cold and approaching night, the want of public houses, or indeed any comfortable house for shelter or food. . . . The crowd was huddled together, cold, hungry, bedless, well-nigh shelterless."

Without further comment or any effort to allay their suffering he passed on, crossed the river to



people. "What is to be the destination of this singular body of fanatics, since the death of their prophet and governor is hard to say; but from the state of feeling which exists towards them in their neighborhood, and from the death of their leader, there would seem to be sufficient cause for the decay of the sect."

At about the same time the president of Columbia College (now Columbia University), Nathaniel Fish Moore (1782-1872), made a typical easterner's tour of the great west and the frontier.⁹ His steamer, the *Cecilia*, stopped at Montrose, and he took advantage of this layover to visit Nauvoo. He hired a coach and drove around the city and visited with some workmen on the temple. While there he was strongly urged to see the "mummies," however, since he had seen so many before, he did not consider it important enough to do so. He comments on the respectable appearance of the town as a whole, and the fact that all those he met seemed desirous "to stand well in the

Motion pictures—scenes that really moved—added much to the travesties of more than a century ago. Here is Henry Lewis's original sketch of the "approach to Nauvoo from above." The time is July 28, 1848. Courtesy Missouri Historical Society, St. Louis, Mo.

Illinois and found himself in the midst of an anti-Mormon carnival. He struggled "alone midst the crowd—noisy, blasphemous, and reeking with whisky and tobacco." He stayed the night and left the next morning for Quincy.

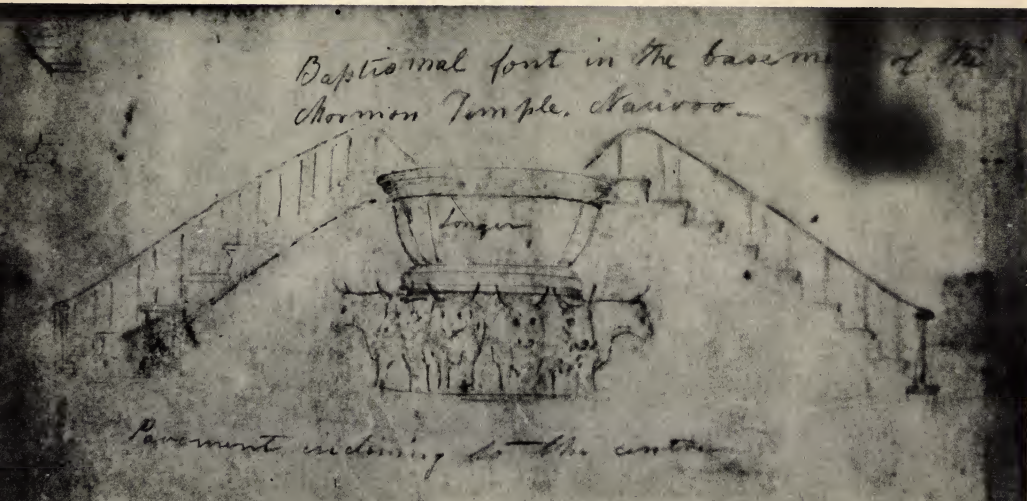
In 1846 shortly after the exodus to the west, Charles Lanman made a canoe voyage up the Mississippi.¹⁰ He stopped at Nauvoo briefly. In a walk of ten minutes he counted "several hundred chimneys, which were all at least that number of families had left behind them, as memorials . . . to the wickedness of their persecutors." He pitifully and sympathetically describes the remains of Nauvoo, the superb panorama upon every side, its "solemn streets bring a most melancholy disappointment. Where lately resided no

NAUVOO

less than 25,000 people there are not to be seen more than above 500 . . . which in mind, body, and purse seem to be perfectly wretched.”¹¹

He praised the temple and considered it one of the finest buildings in the country. At the end of his account he reconstructs the following revealing and sad testimony of his “guide.” It is a good example of the pitiful conditions of the Saints who for a time remained behind in Nauvoo after the first companies left for the west. “Mine, sir, is a hard, hard lot, . . . is it not cruel, in the extreme, for those, who call themselves the only true church to oppress me and my people as they have done? My property has

been stolen from me, and my dwelling been consumed; and now while my family is dependent upon a more fortunate brother for support, my little children cannot go into the streets without being pelted with stones and my daughters cannot go to the well after a pail of water without being insulted by the young and *nobel* [sic] among our persecutors. I do not deserve this treatment. I am not a scoundrel or a foreigner; far, far from the truth is this supposition. My grandfather, sir, was killed at the battle of Yorktown, as an officer of the glorious Revolution; my own father, too, was also an American army officer during the last war (Continued on page 548)





Top left: Nauvoo and Temple, from an 1846 daguerreotype (this has been printed in at least one LDS book). From Illinois State Historical Library. Top right: Engraving from a drawing by John Rowson Smith, a St. Louis artist, contemporary of the Prophet. First published by Graham's Magazine, April 1849, and claimed to be first picture of the Nauvoo Temple published. Note that the artist has depicted baptismal font outside. Bottom left: Sketch by Henry Lewis 1848 of baptismal font. Courtesy Missouri Historical Society, St. Louis, Mo. Above: Daguerreotype of Nauvoo Temple. Courtesy Illinois State Historical Library.



“. . . Behold ye shall go up to Jerusalem again, and the Lord will deliver Laban into your hands.

“And after the angel had departed, Laman and Lemuel again began to murmur, saying: *How is it possible that the Lord will deliver Laban into our hands? Behold, he is a mighty man, and he can command fifty, yea, even he can slay fifty; then why not us?*” (1 Nephi 3:29, 31. Italics added.)

To those who have faith, the statement of Laman and Lemuel seems quite ludicrous. They feared Laban and his fifty soldiers more than they feared the Creator of heaven and earth—the Creator of Laban and his soldiers. They were pitifully limited in their understanding of things!

But we are not so different. As in their case our own conception of things is dependent upon our knowledge. We, too, see only as far as our perception permits. At times we are enslaved

HE IS MIGHTY

BY MARK E. PETERSEN
OF THE COUNCIL OF THE TWELVE

by our own ignorance, even as were Laman and Lemuel. It requires true knowledge to lift our horizons and open our eyes.

Let us look at Laman and Lemuel for a moment. They had little interest in God and therefore knew very little about him. They knew nothing of his great power. But they did know about Jerusalem, for they lived there. They had seen some of the Jewish troops and knew of their armament.

But what *was* their armament which so frightened these two brothers?

It consisted of swords and daggers, spears and shields, and bows and arrows. There was also some armor such as soldiers could wear as clothing to protect their bodies from the blows of their enemies.

Because that was all Laman and Lemuel *knew* about armament, they feared it. Even one man in battle array was frightening to them—one soldier with sword and shield or with bows and arrows if he was one of the king's archers.

That soldier was awesome and fearful to behold in the eyes of Laman and Lemuel, and to multiply him by fifty made a most formidable and frightening prospect for Nephi's brothers.

How could they face fifty such warriors? How could they stand before such power—such mighty armament?

Indeed, our conception of things is truly dependent upon our knowledge. Our ignorance of the facts can make us appear ridiculous in the extreme.

Suppose Laman and Lemuel had known about atom bombs and intercontinental missiles with nuclear warheads. Wouldn't they have laughed at their fear of the bow-and-arrow-men of the Jews?

Would any of us who know about both bows and arrows and atom bombs be concerned about fifty men such as Laban commanded? And why not? Because we know more about armament than did Laman and Lemuel. We know about atom bombs—they only knew about swords and shields and bows and arrows.

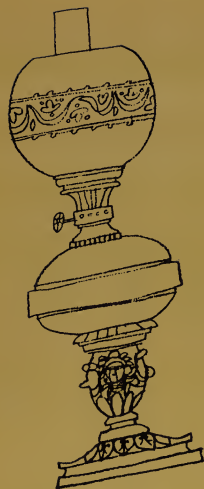
In their ignorance *they thought Laban's bow-and-arrow men were more powerful than God*. Listen again to their words: “How is it possible that the Lord will deliver Laban into our hands? Behold he is a mighty man, *and he can command fifty, yea, even he can slay fifty; then why not us?*”

Now we may smile at Laman and Lemuel and say they certainly did not know much, and of course they didn't. But how much like them are we? Is the atom bomb the ultimate weapon in our minds? Does it represent the final achievement in knowledge and education pertaining to war as bows and arrows did in the minds of Laman and Lemuel?

Do we discount God's power in the face of nuclear weapons as Laman and Lemuel did in the face of bows and arrows? That leads us to ask another question:

Are we relatively as ignorant of the power of God in this nuclear age as Laman and Lemuel were in their bow and arrow age?

(Continued on page 532)



A TEAR FOR

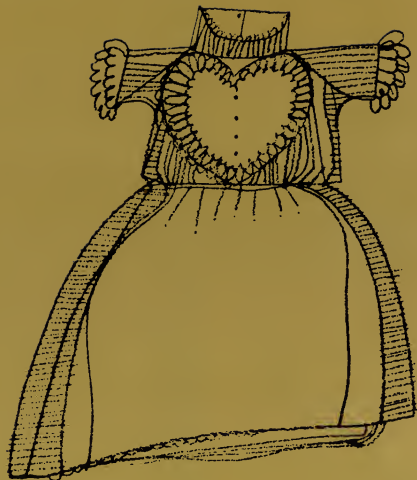


Mama had come into some money. It wasn't much—certainly would have been very little judged by 1962's inflated standards, but it made Mama feel lavishly wealthy. So it was not unusual that she bought my two older brothers blue serge suits with knee britches and for me an over-ruffled peach georgette gown, quite the fanciest dress that any seven-year-old girl in my set had ever owned.

Thus toggled out, we were told by Mama that she was going to take us to the theater, a simply unheard-of pastime for children living in the country.

So, in a few days we were off to Salt Lake City to the theatre for a matinee performance. As we traveled in our touring car of the early 1920 vintage, Mama told us her story of the Salt Lake Theatre. This fine old landmark, the sign of culture in early Mormon land, was about to be torn down.

Did we realize that Maude Adams had made her debut at the age of seven months on the Salt Lake Theatre stage? Maude Adams, we were told, went on from seven months to become the foremost lady in the theater of her time.



A MEMORY

BY MARY BOWRING

Mama said that when she was being courted by Dad, they used to go to the Salt Lake Theatre. She was the envy of many of her friends because she had a beau who would take her in her fine clothes to the theatre.

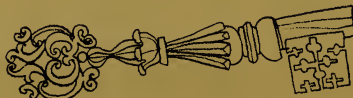
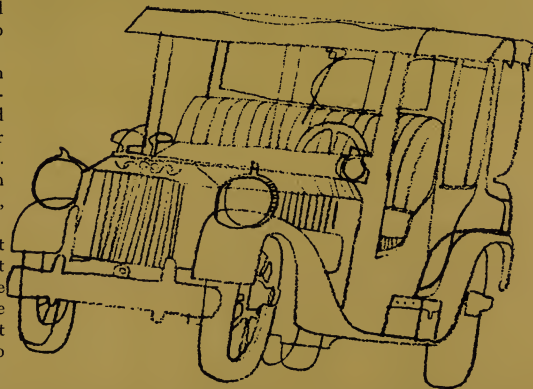
And even before she was courting, she had been in the theatre. When she graduated from the University of Utah in 1902, her graduating class had marched across the stage of this elegant building to receive their diplomas. "It was a beautiful ceremony," she said. "All the girls were in their long, stately gowns with lace trains and plumed hats. Nearly every girl, too, had a fellow who sent her some roses to carry."

When we arrived in Salt Lake City, we went straight to the fine old building. I remember that it was sort of yellow, with huge colonnades in the front. The steps weren't actually marble, but we felt as if they were—nearly like the marble steps that could lead us straight to heaven as we went up to the box office.

Mama had already written in for the tickets to this—one of the last matinee performances. We were to sit on "dress" row, the best seats in the house because we would never again see a performance in the Salt Lake Theatre.

Because Mama was with us, and because we were, in spite of our rather

(Continued on page 538)





HE RODE WITH GOD

BY JAMES P. SHARP

*A Story of the
Pony Express*

© PONY
EXPRESS
STATION



It was early December 1888. Father opened the sheep wagon door, threw out the dishwasher, and said, "Dick-Moon-Eye was right yesterday when he told us we'd better go to our wickiup. Look at it snow!"

I stopped wiping the tin dishes and looked out. Never had I seen a worse blizzard. "Pa, you said the Pony Express riders rode day and night. What would they do in a night like this?" I asked.

"Just ride on. The mail had to go through."

"But how could a rider see the crooked road to Riverbed on a night like this?"

He remained quiet a few moments and then said, "Some day Uncle (Uncle to everyone) Bill Streepier will visit us. He rode both the Jackass Mail and the Pony Express. When he comes, ask him, because he can explain how they did it better than I can."

We were following the old Pony Express route home after taking supplies to the men who were caring for our sheep on the desert. Dad had been along the route before, when the Pony Express had been running, delivering poles for the Overland Telegraph line (1861). Since I knew some of the old Pony riders and station keepers, I asked to go along.

We had stopped at Simpson Springs for the night. Ed Meredith ran a trading post here which consisted of an old rock stable where we put the horses, and which had sheltered many a tired stage and pony animal, and an old rock house which had been used by the Overland Stage (1859-1869), the Pony Express (1860-61), and the Overland Telegraph (1861-69).

The following May, Father and I were chopping cedar wood for the kitchen stove when a man rode up and told Father there had been an accident and he was needed. He went to the stable, returned with his horse, and then told me that Uncle Bill Streepier was coming to visit us that day. He told me what to do and then said, "Tell him I'll be back

before eleven o'clock, and you might as well keep on chopping wood until he comes." They rode away.

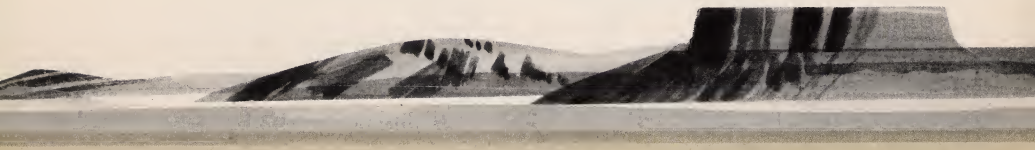
My ax was tired, and I had sat down to let it rest, when I saw a man ride up to the gate. Running out, I asked, "Are you Uncle Bill?"

"That is what everyone calls me."

I led the way to the stable. I noticed he was a small man and badly crippled. He leaned against the door while I led his horse to the stream. Upon returning, I pulled off the saddle and bridle, and filled the manger with hay. Uncle Bill exclaimed, "Never thought I'd see the day when I couldn't take care of my horse, but the way I feel today I just couldn't have done it. I appreciate what you've done, and thank you very much."

He sat down on a large cedar alongside the woodpile and said, "Notice how stiff I am. Got this way riding the Jackass Mail and the Pony Express. Ever hear of the Jackass Mail?" I never had. "In '31 some men took a contract to deliver a monthly mail, one trip each way, between Salt Lake and Sacramento. It was 750 miles, and they were long ones. Usually we had three men, and we rode horses, trailing from six to ten mules laden with mail and a few that carried our food and bedding, that's why it was called the Jackass Mail. Often we would ride all day in a heavy rain, and when night came we would be wet to the skin. As our bedding would also be wet, we would sit around a fire all night to keep warm, and that is where I got my rheumatiz. We rode until summer of '54 when the contract ran out—and I was glad, for I sure was a cripple by then.

"I worked at almost everything until the spring of '60 when I got me a job with the Pony Express. That was a snap, for we had men to saddle our horses and cook our food, and all we had to do was to ride about seventy miles and then rest and come back.



"Tell you what I'll do. Just take you along with me while I take the run from Rush to Fish. The Pony Express station at Rush Valley is down the valley five miles from here. It was the first home station seventy-five miles southwest from Salt Lake and was where riders changed. A way station is where we changed horses.

"From Rush west it was a night run, so about an hour before time for the mail to arrive, old Doc Faust, who was station keeper there, would rout me and the hostler out. We ran on a schedule like a train runs today, so we knew when he would be there. That hostler had the horse all saddled and bridled, and I would be ready, and here would come the rider like a thousand mad Indians were after him. Doc had four minutes to unlock the way pouch, pull out the mail, sort it, and put it back and lock the pouch. The hostler would throw it on the saddle, and I would be on my way.

"Had to make ten miles per hour, so rode fast. Would pick up the second horse at Lookout, third at Simpson, fourth at Riverbed, fifth at Dugway, sixth at Black Rock and would ride that one into Fish Springs, the end of that run, for that was a home station. That was a run of seventy-five miles, and I had to make it in seven and a half hours. There my meals were always ready and a nice dry bed to sleep in till I had to take the mail back. That was a weekly mail, so I rested two or three days. That was the life for me."

"Uncle Bill, did you ever ride down that crooked

road from Simpson to Riverbed on a dark night when you were alone with your horse and a bad blizzard was blowing?"

"Yes, many a time. Why?"

"Well, how could you see to follow that crooked road when it was dark?"

He looked far away as if to find a suitable answer then asked: "How old are you?"

"Almost eleven years."

"Possibly too young to understand, but remember, and some day you will. On nights like that I never rode alone. Would go along as sort of a helper. Would come to a station, and I'd jump off, grab the mochila, put it on the other saddle, and away we would go. God always rode with me and that faithful pony on nights like that. Never once did my aid get lost or lead me astray. We always got to the home station with the mail, and no matter who was there looking or listening, the first thing I would do would be to kneel down by my bunk and thank God for protecting me and for guiding my horses so we could bring the mail through safely."

"There, son, didn't I tell you that Uncle Bill could explain it better than I could?"

We both looked up in amazement, for so interested had I been in trying to hear every word he said, and so intense had Uncle Bill been in telling the story so I could understand it, that neither had heard Father ride up, but there he was, sitting on his horse, on the other side of the woodpile, not fifteen feet away.

Yes, Uncle Bill certainly knew how it was done.

NAVAJO LEGEND

BY ETHEL JACOBSON

Owl and Deer and Buffalo

Once spoke as the Dineh speak.

They spoke to each other in Navajo,

They spoke to man—long, long ago

When man and beast were meek.

When man and beast were gentle and kind,

And the land they roamed was blessed.

But man talked, too—he boasted, whined,

Gossiped, ranted, and malign'd,

By hurtful words obsessed.

Then Buffalo and Owl and Deer

Knew mischief in the tongue.

They nevermore spoke where man might hear,

Who rattles words as he rattles a spear,

Forgetting that fairer, friendlier year

When an innocent world was young,

When Owl and Buffalo and Deer

Spoke in the Dineh tongue.





HOW TO LIVE RIGHTEOUSLY ...WITHOUT REALLY TRYING



"Take my yoke upon you . . . for . . . my burden is light." MATTHEW 11:29-30



THE ERA OF YOUTH* PUTS A FOCUS ON YOUTH

Here's looking at you . . .

Bringing into focus all the things you are—telescoping the image of you as typical of wonderful teens in cities and countries the world over. For you see, you are not the only one who values the righteous life. There are hundreds and hundreds of others just like you who know that it's good to be good and it's gay to be good the LDS way. It's great to be numbered among the many who are learning more, serving better, working hard, looking sharp, behaving graciously, living clean, and being moral no matter what.

Naturally there is comfort in this kind of company.

Naturally there is safety and strength in such numbers.

Obviously it's easy to live righteously without really trying when you make a habit of it!

Turn the pages while we focus on youth.

THE EDITORS

Marion D. Hanks

Elaine Cannon

*The Era of Youth is found each month in your Improvement Era.



A COMPLETE GUIDE

to living more happily - - without really trying



Focus on your future

Eternity is forever, and happiness there is worth disciplining yourself for *now*.



Plot your Plans

Learn the requirements to meet your goals—and live accordingly.



Follow the Master's Plan

It's all there. It's all for you. And it's for real.



Clue your Family

Tender loving interest works wonders both ways.



Do unto others as you'd have others do unto you

So that's what popularity is all about? It figures!



Watch the advance notices

Even you'll have to cope with temptation, so keep your eyes open, your answers ready, and your resolve strong.



Repeat after me 100 times

Honesty IS the best policy. You'll see, in 100 different ways.



Know thyself

And learn the importance of having integrity in all your actions, all your thoughts, all your dealings with your friends, with your God.





HOW TO BE A LEADER

without really trying

To the boys

BY JOSEPH T. BENTLEY
GENERAL YMWIA SUPERINTENDENT

As we view the future and those who will furnish the leadership for the future, one just must be optimistic in view of the following factors:

1. The great increase in the number of young men going on missions and in the amount of missionary service generally.
2. In athletics, sports, and recreation, our young men are constantly running faster and farther, jumping higher, and generally excelling in all physical attainments.
3. Our young men, not only in the Church but in America generally, are constantly improving their educational attainments. With more education comes more understanding.
4. The standard of living, generally, is constantly increasing, giving more time for intellectual and spiritual service.
5. More and more young men are realizing the importance of looking and behaving acceptably. They are dressing more carefully, becoming more skilled in social graces, developing poise, public speaking ability, improving their personality. They are learning that a young man is never so masculine as when he is helping someone less fortunate or being a gentleman.
6. The Church generally is growing rapidly, not only in membership but also in influence and in dedication of its members. The percentage total of young boys actively participating in Church service has swelled considerably in recent years.

Young people who will continue to force themselves to exceed in accomplishing more today than

yesterday and more tomorrow than today—who will determine to contribute more than young people in the past did, more than contemporaries without the many advantages that they have in the ranks of the Church—these young people will realize their dreams of leadership in Church, community, and country.

To the girls

BY FLORENCE S. JACOBSEN
GENERAL YMWIA PRESIDENT

A girl, a daughter, a sister, a young lady, a bride, a mother, a woman, a grandmother—all of womanhood, glorified—born to be something special and to do something special with your life. You have a special obligation in life—to be an example to all the world in your high goals, actions, attitudes, and accomplishments.

You have a special assignment in life—to give life fully—developing all possible talents, studying diligently, gaining wisdom and knowledge.

You have a special place in life—to bring happiness, laughter, and fun to those around you.

You have a special role in life—to be an efficient, charming, wise wife and mother—a helpmeet in honoring the priesthood of God. You have a special mission in life—to be you—a Latter-day Saint girl—happy, considerate, clean, modest, honest, obedient.

You have a special place in life—to be a queen in the kingdom of God.

You are special—you are you—a beautiful, beloved girl—a Latter-day Saint girl, the most important girl in the world.

(Sister Jacobsen has 6 brothers, 3 sons, no daughters, and 400 missionary sons. She admits that all she knows about girls she has learned from boys.)



HOW TO BE CONSTANT AMIDST CHANGE

without really trying

BY MARION D. HANKS

Change is a key word often used to describe our times and the great challenges facing your generation.

What kind of changes?

Job opportunities . . . are increasing in number and kind. National Health Council is able to identify more than 150 careers in the field of health. A recent manual listed approximately fifty newly minted names of scientific specializations unheard of a few years ago, ranging from astrobiodynamics to zymocrystallography.

Population . . . increasing in number and mobility.

Nearly 20 percent of the civilian population yearly change their place of residence in the United States. This is similarly true in other countries.

Cities reach out like the octopus and swallow up what once was "country" area. Suburbia expands and rolls on.

Transportation and communication . . . the world is shrinking.

Fantastic advances in these fields bring even the fetes of conquering the universe into our front room.

Experience and relationships often undreamed of in times past are now yours.

The many faces of entertainment and learning are startling when compared with possibilities of years past.

Yet with all of the change and the increasing number of choices to be made, one wonderful fact deserves special attention: Young members of the Church of Jesus Christ of Latter-day Saints who choose to learn and live and serve and share the gospel continue to grow wonderfully, to par-



ticipate and contribute, to excel in important ways, to have sweet associations and wholesome companionships, to enjoy firm friendships and sensible courtship, to marry and live happily, to find joy!

Kenya, England, America

A recent London Stake conference offered a compelling example. Several young speakers took part, one of them a lovely young woman from Kenya who had joined the Church a few months before while attending college in London. Talented musically and in many other ways, she has been very active in the Church. At Christmas she returned to Kenya to explain her important decision to her beloved mother. Back in London, she had lunch, on the day of her baptism, with her uncle, a minister in another church. When he had talked with Judy, this honorable man advised her to go ahead and be baptized, saying that he could see and sense in her that she had found what she wanted and was happy. Still the only member of her family in the Church, she has and exudes the happiness and goodness the gospel brings.

Another speaker was an American girl, member of a building program missionary family living in Epsom, England. She has become a recognized leader among her associates, and is a great missionary for the Lord. Her talk, like Judy's, was thrilling and inspiring, and so were those delivered by the wonderful British boy and girl who followed. Each was a strong example of the effectiveness of Church principles and programs applied in the lives of youth. In the congregation were many others who could have

done as well, and so are there among church youth all over the world.

Troubles, Too Many

There are troubles among the young, true, too frequent and often tragic troubles. Always they come through failure on someone's part to understand and live the principles of the gospel of Jesus Christ. Unfavorable home circumstances, poor adult example, unwise companionships, temptations imposed by people who sell evil for money, wrong choices—all of these contribute to sin and sorrow among the young. All could be avoided through the application of the principles of the gospel.

The marvelous thing is the steadiness and faithfulness of so many wonderful young people. We love the constant examples we find among you of initiative, self-reliance, responsibility, thrift and frugality, thoughtfulness, service and generosity.

We are grateful for your honesty and integrity, your desire to know the truth; for your sensitivity to beauty and idealism, your respect for the viewpoints of others.

We love your loyalty, your love for country and for truth, your willingness to serve and give; the courage you have to stand steady in the right.

We thank God for your faith, your fortitude, your future.

We know our Heavenly Father will help you to choose well, to accept changes wisely, to get right with him and your fellow men, to do good and feel good. God bless you to be constant amid the change!



HOW TO HAVE FUN AND STAY OUT OF TROUBLE

without really trying

BY ELAINE CANNON

Take a group of LDS teens—or their like—turn them loose in a kitchen, a play room, a camp or a car, a garden, a cultural hall, or wherever teens like to gather, and they can laugh, talk, sing, play, and eat their way through an enviable time.

Fun without hard liquor?

"But, of course," comes the thundering reply. And you prove the truth of this statement all the time.

When the right people get together for the right reason in the right place, in the right way and at the right time, the right kind of memories are in the making. Anything less than this can lead to mischief which can lead to trouble which can lead to heartbreak for you, your friends, your ever-loving family.

The smartest teens in any town know that you don't have to choose between good times and good memories. The two are practically interdependent. By taking a long range view of life; bringing the whole of it into focus, one has to admit that a good time is enjoyed only when the emphasis is on "good." A disturbed conscience following activity of a questionable nature never brought happiness or pleasure to anyone.







HOW TO LOOK THE PART

without really trying

"Seeing is believing," an old adage reminds, and when the focus is on you, what do people believe? That you are somebody special and sharp, with pride and self-discipline, you hope!

To look the part of an exemplary LDS teen without really trying (and anyone with any sense really wants to!) is simply a matter of latching onto the right routine and developing the proper

attitude about self and life. You remember that your body is your temple, sacred in the sight of Heavenly Father and consequently should be exceedingly sacred to you. Surely then you proceed on the basis that it's wise to avoid doing anything in dress or grooming that makes you appear ridiculous, grotesque, or beneath your dignity as a child of God.

You follow all the rules of personal cleanliness, good health, and careful grooming consistently. You accept the word (and abide by it) of authorities in their fields that proper foods, rest, exercise, and abstinence from damaging practices (remember the Word of Wisdom?) are an absolute must for healthy, good-looking bodies.

You choose your clothes with an eye to improving on nature rather than simply cloaking it. You neither trail way behind current trends nor race way ahead of them.

Church standards and the best dictates of fashion are completely compatible. Explore the



NOT THIS



THIS . . . CASUAL

possibilities of fashion by studying magazines, shop windows, and well-dressed people. You'll soon learn that it's entirely possible to be an up-to-the-minute dresser and still be keeping Church standards all the way. Remember that anything too tight, too revealing, too baggy or sloppy, too gaudy, too unusual, or which in any way attracts unfavorable attention you'll rule out of your wardrobe. It isn't a matter of quibbling over sleeve lengths and hemlines and trade names. It's a matter of good taste (which can be acquired) and good fit (which can be achieved) and appropriateness (which should never be underestimated).

For instance, slacks (on a boy or a girl) that snuggle the body from ankle to waist, though they cover the flesh, can be more offensive than well-tailored togs which reveal the knee. A long-sleeved dress or blouse can still be objectionable if it is too tight or so sheer as to reveal under-clothing.

Clothing suitable for dances or dressy date affairs surely isn't suitable for the worshipful mood of Church. Sportswear designed for certain freedoms on the court or beach or pool is highly distasteful when worn outside its element. To cook or cavort, to sightsee or shop, to study or socialize in brief, wet, cumbersome, or smelly clothing of the sports world indicates a lack of personal pride on the part of the wearer.

Part of the charm of fashion is its variety places—a time and place for everything philosophy which proves endearing to the dresser. But even the world's fashion experts are the first to admit that there are good and bad elements, fine and poor interpretations of any style trend. The trite phrase "Everybody's wearing it or everybody's doing it" should never be a deciding factor in one's appearance or behavior patterns.

It's easy to look the part without really trying . . . you simply wouldn't be caught doing anything less than the best. It matters that much to you.

Teens on this page: Gary Van Tussenbroek, Barbara Badger, Carolyn Furner, Jim Backman, Ann Williams, and

Robert Millet. Photographs taken at Pioneer Village, Salt Lake City, by Max Rook.



... FORMAL



... SCHOOL



... SUNDAY



HOW TO INCREASE YOUR KNOWLEDGE OF THE GOSPEL

without really trying

BY ARTHUR S. ANDERSON

Attend your meetings regularly; participate in church activities enthusiastically; pay close attention to what is done, taught, preached, discussed; spend some time on your own reading the scriptures and other worthwhile materials on the gospel truths; mingle with people who know more about the Church than you do.

That's how.

Since LDS youth are famous for doing all of those things listed above, increasing their knowledge of the gospel isn't really a problem. Remembering what they've learned, may well be. Leading psychologists tell us that forgetting is one of the easiest things we do.

Psychologist H. Ebbinghaus* conducted some



studies on memory several years ago in which he found that over a six-day period the persons tested forgot 75 percent of that which they had committed to memory at the beginning of the period. If this is typical, we can expect that by Saturday night of any week we will have forgotten 75 percent of the new things we learned in church the previous Sunday. If we stay away for two or three weeks or longer, we can expect that our reservoir of gospel knowledge will soon become depleted.

On the other hand, each time we renew our learning of a given set of facts, this information remains with us for a longer and longer period. This continues until we reach a stage called "over-

learning," when an impression has become so deeply engraved on our minds that we are able to recall it at any time without assistance. The ability of most people to recite the complete alphabet without prompting, is a simple example of over-learning.

To remember the truths of the gospel, then, you should review them often by reading the scriptures, attending Sacrament meeting, priesthood meeting, Sunday School, seminary, and MIA and by praying for the treasures of the knowledge the Lord has promised to the obedient.

*H. Ebbinghaus, "Memory, a Contribution to Experimental Psychology"—translated by Ruger and Russenius, Teachers' College, Columbia University Education Reprints, No. 3.

Denise Stone, 13, San Jose Fourth Ward, San Jose (Calif.) Stake . . . two year member of Junior high school student council . . . speech festival winner . . . pom-pom girl . . . Honor Society . . . constitution committee . . . Honor Bee . . .

Kenneth Sorensen, 17, American Fork First Ward, Alpine (Utah) Stake . . . basketball team . . . since the age of three, a perfect attendance record in Sunday School and Sacrament meeting . . . six 100 percent attendance individual awards.

Heidi McKenzie, Kirtland Ward, Seattle (Wash.) Stake . . . first place winner in Washington state high school oratory contest, senior division . . . oration entitled, "This Is the Place" . . . Sunday School chorister . . . lead in school variety show . . . plans for BYU.

David Arthur Krelle, Norwalk Second Ward, Norwalk (Calif.) Stake . . . straight A student . . . winner of National Science Foundation research grant . . . high school football and tennis letterman . . . delegate to Association of Student Councils convention . . . Duty to God . . . Sunday School teacher . . .

Raymond Lowry, Jr., Santa Cruz Ward, Monterey Bay (Calif.) Stake . . . student-body president at Santa Cruz High School . . . Boys' Honor Society . . . a cappella choir . . . league heavyweight wrestling champion . . . American Field Service foreign exchange student. . . .

Marti Ann Plocher, a Laurel in the Fairfield Ward, Napa (Calif.) Stake . . . school's grand prize winner for Science Fair display, "Radio-activity in Milk," . . . studentbody vice president.

Barbara Elaine Vandiver, 17, Rolla Branch, St. Louis (Missouri) Stake . . . awarded largest scholarship in school's history—\$4,000 to U. of Missouri . . . Junior Classical League Latin award . . . Laurel with 100 percent attendance record.

Lana Hill, Saratoga (Wyoming) Branch, West Central States Mission . . . high school newspaper editor, literary magazine co-editor, yearbook layout editor . . . cheerleader . . . awarded Girls' State scholarship . . . winner of "Youth Pilgrimage to the UN" contest and trip to New York City . . . YWMIA secretary and music director.

Claudia Veteto, Eugene Second Ward, Willamette (Ore.) Stake . . . named "Most Valuable Girl Student" at North Eugene High . . . student council . . . National Honor Society . . . orchestra . . . senior class treasurer . . . stake Laurel president . . . serves as organist for junior Sunday School, MIA, Youth Choir . . . five individual awards.

Ina Van Aalst, Thirty-ninth Ward, South Ogden (Utah) Stake . . . P-TA special recognition award . . . Pep Club . . . Courtesy Guild . . . born in Holland . . . seminary graduate . . . seven individual awards, six with 100 percent seals . . . plans bacteriology major at BYU.

Wynn Bowman, Idaho Falls Twelfth Ward, South Idaho Falls (Idaho) Stake . . . Key Club prexy . . . delegate to national Key Club convention, Philadelphia . . . lead in "Brigadoon," in which he did his own dance choreography. . . .

Margot Walker, El Centro Ward, Yuma (Calif.) Stake . . . De Anza District "Teen-Age Miss," sponsored by Junior Women's Club . . . co-editor of yearbook. . . .



**HOW TO
BE GOOD
AND GOOD FOR
SOMETHING**

without really trying

BY REED BLAKE

Being good isn't enough—be good for something. It is the need of today's world. On these pages, you've had a look at some of today's LDS teens, and weren't you proud of them? They've taken a small word, *ideals*, and made it work for them by developing their talents and living the gospel, and as a result they are popular, successful, and happy. In the eyes of the world (and that means in the eyes of your friends, too), you stand for something—so stand for it. Act it; talk it; think it. The world will love you for it; you will love yourself.



HOW TO BE BETTER THAN EVER

by trying a little harder

BY MARK E. PETERSEN
OF THE COUNCIL OF THE TWELVE

The Lord gave us the great secret, the thrilling promise of eternal joy when he commanded that we become like him.

"Be ye therefore perfect," is the challenge we should accept to know real joy now and in eternity.

But can we achieve such as this in mortal life?

Not only can we approach it, but we must do so if we are to have real happiness. We do not need to suppose that this is something that must await the eternities. There are many things in which we can be perfect here and now.

A certain degree of perfection is attainable in mortality. I believe that we can be 100 percent perfect, for instance, in abstaining from the use of tea and coffee. We can become 100 percent perfect in abstaining from liquor and tobacco. We can become 100 percent perfect in paying a full and honest tithing. We can be 100 percent perfect in abstaining from eating two meals on

fast day and giving to the bishop as fast offering, the value of those two meals from which we abstain.

We can be 100 percent perfect in keeping the commandment which says that we shall not profane the name of God.

We can be perfect in keeping the commandment which says, "Thou shalt not commit adultery."

We can be perfect in keeping the commandment which says, "Thou shalt not steal."

We can be 100 percent perfect in keeping the commandment which says, "Thou shalt not kill."

We can become perfect in keeping various other of the commandments that the Lord has given us.

As we do so, we shall build into ourselves Christ-like traits of character which will help us to become like him in this life. Think of the joy and the peace that can come to any individual who is thus keeping the commandments of God.



The Glory of God

“I beseech thee, shew me thy glory.” — *Moses to the Lord.*

(EXODUS 33:18.)

The following is a part of the 19th Psalm, with the refrain added,—“The Glory of God is Intelligence.”

The heavens declare the glory of God;
And the firmament sheweth his handiwork—
For the Glory of God is Intelligence!

Day unto day uttereth speech,
And night unto night sheweth knowledge,—
For the Glory of God is Intelligence!

There is no speech nor language
Where their voice is not heard—
For the Glory of God is Intelligence!

Their line is gone out through all the earth,
And their words to the end of the world—
For the Glory of God is Intelligence!

The law of the Lord is perfect, converting the soul:
The testimony of the Lord is sure, making wise
the simple,
For the Glory of God is Intelligence!

The statutes of the Lord are right, rejoicing the
heart,
The commandment of the Lord is pure, enlight-
ening the eyes—
For the Glory of God is Intelligence!

The fear of the Lord is clean, enduring forever;
The judgments of the Lord are true and righteous
altogether—
For the Glory of God is Intelligence!

More are they to be desired than gold, yea, than
much fine gold;
Sweeter also than honey and the honey comb—
For the Glory of God is Intelligence!

Moreover by them is thy servant warned;
And in keeping of them there is great reward—
For the Glory of God is Intelligence—Amen!

—Brigham H. Roberts.

Improvement Era, Part I, Vol. 23, p. 261



THOSE WHO STAYED

BY QUIN COLE

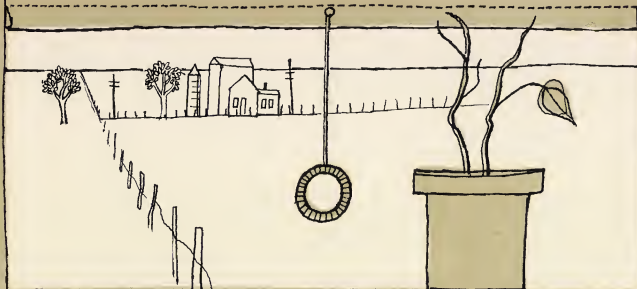
How vivid my memory becomes as I recall that windy spring morning in 1937 when Papa told me that we would have to move from our home near Arrowhead, Oklahoma. Papa beckoned me to join him at the water tank just as I finished my early morning chores and was about to leave for school.

"See that, Nan?" he questioned tearfully as he pointed to the muddy stream of water gushing from the spout of the pump at irregular intervals.

Standing at his side, I pondered, "Looks like it's going to pump dry any time, doesn't it, Papa?"

"Yes, Nan," he answered sorrowfully, "and only the Lord knows what our poor stock will do tomorrow." His deep-set brown eyes were filled with remorse as he looked up and watched the windmill blades and tail being turned wildly to and fro by the gusty wind. "That's about all this wind is fit fer!" he said decisively. Papa was a tall thin man, only thirty-two years old, aging prematurely from the stress and strain of the four-year drouth. He often confided in me at a time like this, just as if I were a boy. My older brother had passed away in the summer of 1935, and I was forever trying to take his place. We sat down together on the concrete base of the well, and Papa slumped tiredly.

With deep concern for Papa and the grave situation, I resolved, "Here's an idea—I can miss school today, take the team and wagon over to Sim's Ranch and haul barrels of water from there!"



Papa interrupted my mode of thinking as he explained, "It isn't likely that rain will be in our nick of the woods for quite a spell, and it's impossible for you to haul enough water for our large herd." His voice quivered when he continued, "I've spent all that we had saved on hay and grain for the herd—and the Milltown Bank prob'ly won't back me in hiring a rig to drill a deeper well." Pausing briefly, "Nan—for the first time in my life, I'm admitting defeat, and it hurts my very soul!"

"I understand, Papa," I cried out after studying his expression. Fear began to mount up in my heart, and I wasn't very surprised when he made the long-dreaded announcement.

"I hope so, Child, 'cause I'm gonna have to ask yah to go pick up yer books at school, and tell Miss Beth that we're movin' out right away." Handing me an earthen jug, he continued, "Bring back some drinking water from the school's well, if it isn't dry!"

I stood up and attempted to control my emotions while I asked, "Have you told Mama yet?"

"Yes, dear," Papa spoke tenderly, "we've been praying several days for an answer, and it just looks like Providence means for us to move on outta' here—yer Mama's asthma keeps gettin' worse and ya know how hard this choking dust is on her."

Nodding with understanding, I asked abruptly, "Where'll we be going, Papa,—will we sell out, who would even want to buy this place?"

"Now don't be worryin' none about it, youngen"—Jess Chisolm was by here early this morning. He said that he might take our herd along with his and ship 'em up north to his other ranch where the grazing is good. Price will be going up one of these days, and we'll split the profit with him. And as for us, we'll probably be joinin' yer Uncle Ken in Arizona, 'cause there's plenty of farm labor out there." Pausing thoughtfully, he explained, "We gotta' get that car fixed up a mite, so it'll make the trip." He arose and asked me to hurry along so that I could get back and help Mama pack our belongings.

Turning away from Papa, I ran down the hot dusty road, and I'm certain that I cried throughout the entire distance of the one-and-one-half miles to school.

Miss Beth was standing on the front steps of the lone, white frame building when I arrived. She suddenly stopped clanging the old brass bell when I took my place in line behind the other children and gazed at me with a stunned expression. How pitiful I must have looked with my long, stringy blonde locks intensifying my tear-and-sand-spattered face!

After we marched to our seats in the classroom, Miss Beth asked me to come up front to her desk and give an explanation.

I just couldn't face her! We children all thought that she was the prettiest, sweetest teacher in the whole wide world—oh, how could I just suddenly tell her that we had to move away? Finally, I ran to her side and buried my face on her shoulder for a few moments. She lifted my head and tenderly cleaned my grimy face with a soft, perfumed handkerchief while trying to comfort me. "What is wrong, Nan? This isn't like you at all!"

Between sobs (and nose blowing) I tearfully explained, "Papa said for me to pick up my books, 'cause the well is goin' dry, so we're moving out."

Miss Beth smiled encouragingly, "Nan, I know it's hard on your folks to stand by and see all these things happening. If they will just have faith, God will send rain soon."

Her farewell kiss and kind words made the journey home a little easier. When I reached our fence line, which was piled high with tumble weeds and thistles, I began to reminisce. Grandpa Tate homesteaded this once prosperous one hundred and sixty acres during the land run of 1889. It was a blessing that he didn't live to witness the "dustbowl" era.

"Dear Lord, not for me—but for my folks and friends, please send rain!" My words seemed to be muffled by the raging wind.

"I'm back, Mama!" I called when I entered the kitchen and placed the jug of water and book satchel on the washstand.

Mama returned, "In here, Nan. I'm glad you hurried because I can surely use some help in packing this chinaware." She looked lovingly at her few keepsakes, and I detected that she felt little enthusiasm in packing them away for the first time since she and Papa married. "Busy hands make happy minds!" Mama contended, so I began to pack china-ware in tissue. I watched her reflection in the glass panel of the china cabinet and wondered if I would some day be as beautiful as she. Small in stature, a dainty and fair, childlike face encircled with blonde wavy tresses, gave her an angelic appearance.

Suddenly, we heard the car motor running, and we rejoiced when we realized it was fixed at last! Papa came bursting into the house, followed by two neatly dressed young men. "Mary, Mary!" he shouted to mother, "they fixed our car!"

Papa introduced the men as Elder Bennett and Elder King, missionaries from California. "Why on earth did you fellows leave a beautiful place like California and come to this God-forsaken land?" Mama asked boldly.

Elder Bennett, the tall dark one, replied, "Forgive me if I sound blunt, Mrs. Tate, but God has not forsaken the people in Oklahoma. My knowledge of agriculture prompts me to say that the people

have forsaken proper methods of crop rotation and soil preservation." He went on to explain how his forefathers had irrigated and built up the desert wastelands into bountiful farming areas.

Papa listened intently, and he seemed unusually happy. "Well, if I ever have another chance, you can bet your life I'll try those methods!" he affirmed.

We all sat down together, and Elder Bennett told us the gospel message they had been called to deliver. How wonderful it was to hear their soul-stirring words! We hungered for such knowledge since our local minister had moved away three years prior.

They left shortly after lunch in order to arrange for a Sunday meeting at the schoolhouse. We promised to be there.

The following Sunday proved to be a day that was to change our future completely. Dark thunder-laden clouds gathered in the western horizon, and we watched them grow heavier while lightning progressed.

While driving us to the meeting, Papa sang and chatted gaily. Nearly all of our neighbors were there, including Miss Beth, and I noted the happiness and hope shining within.

Elder Bennett delivered a most inspirational sermon. He paused reverently and said, "Let us pray together—God has sent rain. Your faith and prayers have been answered."

With childish curiosity I looked about me in the crowded schoolroom at the tearful but happy faces. Papa, who was seldom emotional, embraced my mother and wept like a child. I saw other ruddy-faced farmers, ranchers and their families do likewise, so I cried unashamedly. The atmosphere within the room provided an unforgettable spiritual experience for each of us as we joined the missionaries in singing the closing song, "Battle Hymn of the Republic."

Elder King, the smaller of the two missionaries, arose to deliver the closing prayer, and I noted the light in his kindly blue eyes. He was gifted with

a deep and powerful voice, and only God could have inspired him to offer such a beautiful prayer.

Following the services, we all rushed toward the front door to view the rainfall. The shower progressed, and it was nearly two hours before anyone dared leave for home. However, very little time was wasted because the missionaries conducted an open discussion. Their answers to our many problems and questions were indeed wise and enlightening, and I'm sure the treasures of truth stored that evening were more valuable to many of those present than the gift of rain. Our minds were thirsty for the gospel truths offered by the young men, and when we finally prepared to leave, Papa and all of us thanked the missionaries for coming and asked them to hold another meeting. A new chapter in the lives of many began that evening, and truth and knowledge began to heal the minds of a backward people.

This event took place twenty-five years ago, and miracles have not ceased.

Recently, when I drove down the main highway through Arrowhead, attractive, comfortable homes and buildings surrounded by rich green fields met my gaze. How good it felt to be back in my childhood community! My heart quickened when I neared Town Square to see the small but impressive Latter-day Saint chapel. Mama had written to me about its completion a few days prior, and now I was seeing it for the first time. A prayer of thanks to our Heavenly Father was given when I entered the foyer, for I felt his closeness again.

After driving on to the old homestead where Mama and Papa still lived, we talked about old times and shared many fond memories.

"How does it feel to be the new branch president?" I asked Papa.

"Well, Nan," he answered thoughtfully, "it makes me feel overly blessed—and thankful that we were among those who stayed!"

TESTIMONY OF THE TOWNS

BY IRIS W. SCHOW

*The little Utah towns with manly names,
Our Hyrum, Snowville, Heber, Grantsville, all
Evoke kind faces, photographed in minds,
And give youth dreams of stature, hero-tall.*

*At Lehi, Nephi, Manti, Bountiful,
In little schools where growing minds are fed,
Conviction is asserted in a word
Inscribed with care at every lesson's head.*

*In Brigham and Moroni are proclaimed
On corner signs, names which the youth will dare
Proclaim one day at corners of the street,
Gems, proffered humbly for the world to share.*

*These names our forebears chose were lamps of faith
For sons and passersby to see and heed;
Time has but set them glowing neon-bright,
Brave standards, raised for all who pass to read.*

The Book of Mormon, Why

The year 1961 saw tremendous emphasis placed upon the Book of Mormon, with the Melchizedek Priesthood course of study being centered on this sacred scripture. The objective was for everyone in the various quorums to read it. In continuation of this emphasis the 1962 course of study is a topical study of the Book of Mormon. The Church board of education also announced that certain courses on the Book of Mormon are now required for graduation from both the seminary and the institute of religion and are the first courses to be taken on both levels of learning.

Why this emphasis? It is because of the importance of the Book of Mormon in the theology of the Church. Joseph Smith stated, "... I told the brethren that the Book of Mormon was the most correct of any book on earth, and the key-stone of our religion, and a man would get nearer to God by abiding by its precepts, than by any other book."

(DHC IV, 461.)

The Book of Mormon contains two things as declared by the Lord to Joseph Smith: "... a record of a fallen people, and the fulness of the gospel of Jesus Christ to the Gentiles and to the Jews also"; (D & C 20:9.) The record of the fallen people is only incidental to that of the fulness of the gospel of Jesus Christ. To teach only the history of the people is neglecting the major importance of the book. Moroni, when engraving the title page, stated the purpose of the book was to convince "Jew and Gentile that JESUS is the CHRIST, the ETERNAL GOD, manifesting himself unto all nations." Nephi was also shown by an angel that this record was to come forth among the Gentiles to "... make known

to all kindreds, tongues, and people, that the Lamb of God is the Son of the Eternal Father, and the Savior of the world; and that all men must come unto him, or they cannot be saved." (1 Nephi 13:40.) Thus it is evident that emphasis in teaching the Book of Mormon should be on Jesus Christ and the fulness of his gospel, not just a course in early American history.

The Lord also revealed to Joseph Smith that the book "... was given by inspiration, and is confirmed to others by the ministering of angels, and is declared unto the world by them—" (D&C 20:10.) These others who gave their confirmation proclaimed that the voice of God declared unto them that the work was translated by "the gift and power of God" and, therefore, knew it to be true. (See Testimony of the Three Witnesses in the Book of Mormon preface.)

The Lord also declared to Joseph Smith that one of the purposes of the Book of Mormon is to prove "to the world that the holy scriptures are true." (D&C 20:11.) Further, the angel that showed Nephi the vision of these records as they would be had in this day also declared that they would be used, "... unto the convincing of the Gentiles and the remnant of the seed of my brethren, and also the Jews who were scattered upon all the face of the earth, that the records of the prophets and of the twelve apostles of the Lamb are true." And that they "... shall establish the truth of the first, which are of the twelve apostles of the Lamb, and shall make known the plain and precious things which have been taken away from them;" (1 Nephi 13:39-40.) Likewise, long before this time, Joseph who was sold into Egypt received a promise of the Lord that a choice seer would be raised up to bring forth the words of his seed unto later generations of the seed of his loins for the purpose of "convincing them of my word [the Bible] which shall already have gone forth among them." (See 2 Nephi 3:3-11.)

Thus, it is to be noted that not only is the Book of Mormon a second witness for Christ but also a second witness for the Bible. In a day when Bible criticism is questioning the authenticity and authorship of the various teachings and writings of the Bible, the Church has the Book of Mormon as a measuring

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BY MONTE S. NYMAN

DIRECTOR, EDMONTON INSTITUTE OF RELIGION

stick. Latter-day Saints, particularly teachers, need to be familiar with the work of the Bible critics but, first of all, they should see what the Book of Mormon has to say concerning the criticism. As a case in point, who was the author of the book of Revelation? A vast number of scholars today are of the opinion that an elder named John wrote the book and not John the Apostle. Says one: "A Christian prophet by the name of John once found himself stranded on a lonely, barren island called Patmos, in the Aegean Sea. According to later tradition, he had been banished as a political prisoner. In the book called Revelation, which he wrote during his stay on Patmos, . . ."¹

What does the Book of Mormon say concerning it? During Nephi's visions on the high mountain he was shown that the Apostle John was the actual author of the book. (See 1 Nephi 14:19-25.)

The authorship of the book of Isaiah has been questioned as well as that of the five books of Moses. Nephi, Jacob, Abinadi, and the Savior himself quote freely from Isaiah without equivocation. (See 1 Nephi 20, 21; 2 Nephi 12-24; Mosiah 14; 3 Nephi 20, 22.) Nephi says his father Lehi found that the brass plates contained the five books of Moses, and Nephi read many things unto his brethren from them. On the same occasion he refers to a prophecy in the eighteenth chapter of Deuteronomy which indicates he was referring to the book of Moses as the five books of Moses. In both instances the Book of Mormon supports their authorship.

Concerning the literal extent to which the scriptures should be interpreted, it should be kept in mind that God said the Book of Mormon record was translated correctly. If the Book of Mormon gives an account of a biblical incident, it is a reassurance that it actually occurred. For instance, the miracles which were performed by Moses as he led the children of Israel out of Egypt are today explained away by various means. Nephi, in chastising his brothers for complaining against him when he was about to build a ship, recounts the travels of the children of Israel

and mentions many of the miracles which were performed. (See 1 Nephi 17:23-32.) Again the Book of Mormon comes to the rescue of the holy scriptures in proving they are true.

Another purpose of the Book of Mormon, as declared to Joseph Smith, is that it shows to the world that ". . . God does inspire men and call them to his holy work in this age and generation, as well as in generations of old;

"Thereby showing that he is the same God yesterday, today, and forever. . . ." (D&C 20:11-12.) Through the translation of the Book of Mormon, such a testimony is before the world.

Doctrinally, the Book of Mormon supports the Bible also. The 20th section of the Doctrine and Covenants outlines some of the teachings of the Nephite scripture which the "special witnesses" heard "the glorious Majesty on high" declare to be true:

1. There is a God infinite and eternal. Verse 17.
2. He created man after his own image. Verse 18.
3. Man transgressed his commandments and became fallen man. Verses 19-20.
4. God gave his Only Begotten Son to overcome the fall. Verses 21-24.
5. Through baptism and enduring in faith to the end, man has had an opportunity even from the beginning of being saved.

Much could be given to support each of these doctrines from the Book of Mormon, but space does not permit it. Suffice it to say that many of these basic tenets have disappeared or are disappearing from the various churches of the world. The Book of Mormon, however, avers them to be true without providing the least medium for equivocation. As Elder Harold B. Lee pointed out during the 1960 summer school at Brigham Young University to the seminary and institute personnel, the Book of Mormon, along with the Doctrine and Covenants, should be the measuring stick for all teaching in the Church.

In studying and teaching the Book of Mormon, there is one more concept we should always keep in mind. Nephi said, ". . . I did liken all scripture unto us, that it might be for our profit and learning." (1 Nephi 19:23.) He (Continued on page 538)

¹Howard Clark Kee and Franklin W. Young, (Prentice-Hall, Inc.: Englewood Cliffs, N. J., 1957) p. 385.

He Is Mighty

(Continued from page 519)

Is God's true power as little known to us now as it was to Laman and Lemuel in their day?

If we reject God and his counsel in our day, are we any different from Laman and Lemuel as they rejected God in their day?

Some among us, thinking we have

reached the ultimate in knowledge and regarding this as such a great day of enlightenment, reject religion as an outmoded superstition and accept the so-called wisdom of man instead. Laman and Lemuel did the same.

Some today think certain scientific theories have made belief in God untenable in this day of knowledge. Laman and Lemuel were no different.

“... the search for unearned pleasures ...”

RICHARD L. EVANS



Last week we cited some sentences on *The Quest for Unearned Happiness* in which David Starr Jordan said: “The primal motive of most forms of sin is the desire to make a short cut to happiness. Temptation promises pleasure without the effort of earning it. [But] this promise has never been fulfilled. . . .”¹ In some further sentences, he suggests some of the supposed short cuts, including indolence, which “would secure the pleasures of rest without the effort that justifies [it] . . . ; gambling, [with] the desire to get money without earning it . . . ; [But] more insidious,” he said, “is the search for the unearned pleasures of love, without love’s duties, or love’s responsibilities. . . . Just as honest love is the most powerful influence for good that can enter into a man’s life, so is love’s counterfeit the most disintegrating. . . . There is real meaning behind each of society’s conventionalities. . . . The man who tries to lead a double life is either a neurotic freak or the prince of fools. . . . That society is so severe in its condemnation of the double life is an expression of the bitterness of its own experience. . . . The equal marriage demands equal purity of heart and equal chastity of intention. . . . ‘Even the angels,’ Emerson says, ‘must respect the proprieties.’ [And] the basis of the proprieties . . . is that no man should shrink from the cost of what he desires. . . . To [partake] . . . of love, in pure selfishness, without an atom of altruistic responsibility is . . . to poison . . . life. . . . The strongest forces of human life are not subjects for idle play. The real heart and soul of a man are measured by the truth he shows to woman.”² “. . . The one great truth . . .” said another forthright source, “is the truth that what a man sows that shall he also reap. . . . No [one] can touch sin without defilement . . . whatever . . . the philosophic point of view. . . . [For every one] there is still the ultimate choice between purity and impurity, between truth and falsehood, between life and death.”³ “So long as a man is alive and free, he will, in one way or another, seek that which gives him pleasure”—happiness—but it does not, can not, come unearned, and the seeming short cuts are simply not what they seem.

¹David Starr Jordan, *The Quest for Unearned Happiness*.

²Editorial, *The Outlook*, April 8, 1905.

³“The Spoken Word,” from Temple Square presented over KSL and the Columbia Broadcasting System, April 1, 1962. Copyright 1962.

Some today accept the theories of men as being facts and reject the wealth of established truths pertaining to God because these theorizing men seem closer to us—they can see them and hear them and be confused by them.

Like Laman and Lemuel, some today allow this limited knowledge to blind them. Laman and Lemuel were so close to their bows and arrows that they could not have recognized an atom bomb were one placed before them. We are so close to our missiles and rockets and our trips into space that some of us also fail to see the higher power.

During the last fifty years many have lost faith in God because they have been impressed by the pseudo-scientific theories of certain men. They have stood in awe of these men and their alleged knowledge as Laman and Lemuel stood in awe of Laban and his fifty bow-and-arrow men, and without any more reason!

How refreshing it is that earnest scholars and researchers now come forth with what they are pleased to call the *new knowledge*. And what does this new knowledge teach?

It tells us that the wisdom of man is as foolishness compared to the revelations of God. It tells us that lack of information in the last generation mistakenly led many into atheism and that the new knowledge leads us back to God.

Said Dr. James W. Barker, president and chairman of the Research Corporation of America, former dean of the engineering school at Columbia University: “Scientists of the nineteenth century were misled by certain of their observations and as a result came to conclusions which were atheistic.

“But now, even the most pragmatic materialist, in the face of present day scientific knowledge, is led to the inevitable conclusion that the heavens declare the glory of God and the firmament showeth his handiwork.

“As the children of Israel foreswore the worship of the golden calf and returned to the faith of Jehovah, so we have foresworn the crass mechanistic materialism and returned to that faith in God of which the Psalmist of old sang: *The Earth is the Lord’s and all that therein is.*”

Dr. Arthur H. Compton, Nobel Prize winner, writing in the *Los*

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Anges Times said: "Where there is plain there is intelligence. An orderly unfolding universe testifies to the truth of the most majestic statement ever uttered: *In the beginning—God.*"

Said Dr. Robert A. Millikan in *Scribner's Magazine* under the title Alleged Sins of Science: "Nothing could be more antagonistic to the whole spirit of science than atheism.

It seems to me that anyone who reflects at all believes in God."

At another time this same great scholar said: "I think you will understand me when I say that I have never known a thinking man who did not believe in God."

Said Dr. Albert Einstein a short time before his death: "The harmony of natural law reveals an intelligence of such superiority that, compared

with it, all the systematic thinking and acting of human beings is an utterly insignificant reflection."

Said Kirtley Mather in "Science in Search of God." "The more we know about the world in which we live, the better is our understanding of God."

In *Forum Magazine* this same great scholar said: "The question—Is there a God—is now promptly and finally answered in the affirmative."

Said Professor Edwin Conklin, great Princeton University biologist: "The probability of life originating from accident is comparable to the probability of the unabridged dictionary resulting from an explosion in a printing factory."

Said John Scott Haldane, one of England's leading biologists: "Materialism, once a scientific theory, is still the fatalistic creed of thousands, but *materialism is nothing better than a superstition on the same level as belief in witchcraft.*"

We now live in a space age. We are all greatly impressed by the exploits of human beings in space. We are just now beginning to become aware of the extent of space, its wide expanse—the vastness of the galaxies and solar systems which are visible as far as the largest telescope can reach.

Does this affect our faith—does it help it or hurt it? Are we more impressed with man's views on space than we are with God's revelations concerning this same space?

The new books on astronomy tell of the millions of solar systems in our Milky Way, and say that our galaxy is but a speck in the remote corner of the heavens. Does that seem beyond your conception? Does it dazzle you—this estimate of the great modern scientists?

Do you suppose the Lord knows anything about that?

Does he know anything about space? Or must he learn from man?

Does he understand the vastness of space and the tremendous expanses which are filled with galaxies by the millions and solar systems by the hundreds of millions?

Listen to what God's prophet said five thousand years ago: "And Enoch said unto the Lord: . . . were it possible that man could number the particles of the earth, *yea, millions of earths like this*, it would not be a beginning to the number of thy

"What have we got to lose?"

RICHARD L. EVANS



Often we hear people discuss the odds on certain prospects or proposals—the chances of winning or losing—of success or failure in many matters. And sometimes we hear quite casually the question, "What have we got to lose?" There are many hazards, many chances, many so-called calculated risks. But the hazards, the risks can be reduced by the sincere resolve not to take dishonest or unethical or illegal chances, not to run against the law, the commandments, the rules of health, the rules of safety, or the time-proved principles. Arthur Brisbane said: "Life is a short walk along a narrow thread . . . beginning and ending in a mysterious unknown. . . . Life is short as we see it, but in reality . . . never ends—and, long or short, it is all that we have."¹ Life is all we have, here or hereafter. And since this is so, no one wisely would take chances on matters of morals, of honesty, or matters contrary to a quiet conscience. As to lawlessness, or any evil action, even if we don't get caught by someone else we get caught with our own conscience; we get caught with loss of self-respect, with not liking ourselves inside. The odds on losing health, on losing honor, on losing life, on losing loved ones, on losing a quiet conscience could scarcely be called a good gamble. And to anyone who says you likely won't get hurt, or you likely won't get caught, or likely you will get away with it, the answer wisely would be: "I am not interested in the odds or the averages—I am all I have. Life is all I have." The odds and the averages are not much comfort to a person who personally loses what is most precious and important. Anyone who takes a dare he shouldn't take, or involves himself in shady ventures, or gambles his health, his happiness, his peace, his principles—anyone who takes a so-called calculated risk where such precious and irreplaceable things are laid on the line—would prove himself to be incalculably unwise, no matter what he thinks the odds are. In all such considerations the answer should be simply: "I'm not interested in averages or odds. I am all I have—life is all I have—life and love everlastingly." What do we have to lose? In the words of Albert Camus: "We have nothing to lose — except everything."²

¹Accredited to Arthur Brisbane.

²Albert Camus, French Journalist.

"The Spoken Word," from Temple Square presented over KSL and the Columbia Broadcasting System, April 8, 1962. Copyright 1962.



NOSTALGIA ...

*A historic moment as President
Heber J. Grant speaks the first words on
KZN on May 6, 1922.*

How the years speed by — and, this is never more evident than when one begins to dig into the archives of a great institution which grew from such an infinitesimal beginning. And, KSL-Radio (KZN in the beginning days, later KFPT, and finally KSL, a most logical choice!) DID start small, with one "Operating" room, a "Transformer" room and a "Studio," and two people to man the whole operation.

Yet, the impact of this amazing new means of communication, then called "radio telephone," was fantastic. The first little 250-watt transmitter was heard in many parts of the globe; broadcast days were lengthened from one-half hour to several hours daily. Mail poured in.

And after these beginnings, radio began to gain stature, networks were formed and KSL was one of the first to join. The parade of stars and highly polished programs began — remember Ruth Etting, Easy Aces, Myrt and Marge, Captain Dobbie, Skipper of the Shell Ship of Joy, Smilin' Ed McConnell, the Boswell Sisters, Morten Downey, Tony Wons, Little Jack Little, Stoopnagle and Budd, Kate Smith, George Burns and Gracie Allen — and a much, much younger Bing Crosby? With the depression, these talented people with hundreds of their fellow entertainers, represented the only relaxation and enjoyment millions of Americans knew while they rode out the economic storm.

When KSL went to 50,000 watts clear channel in October 22, 1932, it was one of 20 such stations in the nation. Mail was received from all over the world — Sweden, Japan, the Fiji Islands. The Portland Oregonian printed a daily KSL schedule; as did several other papers throughout the U.S. and Canada.

The present staff of KSL-Radio takes this opportunity of expressing deepest appreciation for the untiring efforts of those who have gone before in building a truly great institution. It is a privilege to follow in their footsteps, guided by their high ideals of honesty, perseverance, and quality.

KSL Radio

creations;" . . . (See Moses, 7:29-30. Italics added.)

And when the Lord spoke to Moses he said: ". . . only an account of this earth, and the inhabitants thereof, give I unto you. For behold, there are many worlds which have passed away by the word of my power. And there are many that now stand, and *innumerable are they unto man*; . . . The heavens, they are many, and they cannot be numbered unto man, but they are numbered unto me, for they are mine." (See *ibid.*, 2:35, 37. Italics added.)

Then does God know about space?

Is God behind the times? Need believers in God feel that they are back numbers?

Five thousand years ago the Lord revealed to Enoch what our astronomers are just now beginning to find out.

Joseph Smith—more than a hundred years ago—knew what our modern astronomers are just now finding out.

Then *who* is behind the times?

Who is trailing in knowledge?

Which has the advantage—a man who learns now that the creations in the heavens are to be counted by

the billions, or the prophets of God who five thousand years ago said that the galaxies of the heavens were more numerous than the particles of the earth—*year of millions of earths like this?*

We live today in the so-called space age.

But who made space? Who made the heavenly bodies—the wide expanse—we are just now beginning to explore?

And who made the atoms, the molecules—even the tiny life that may be seen in a microscope?

"*All things were made by him; and without him was not any thing made that was made.*" (John 1:3. Italics added.)

Since our newest scientific knowledge is just now beginning to penetrate the great things of God—

And since our great researchers acknowledge that what they find is the *work of God*, shall we be guilty of turning our backs upon the very source of all power and all knowledge?

Snall we be as blind as Laman and Lemuel in our enlightened day and fail to gain some appreciation of the Creator and his ways?

Shall we allow stubbornness to prevent us from admitting the real facts, as did Laman and Lemuel?

And if we shut our eyes to the facts, can we say we are living intelligently in this enlightened age?

How much common sense was there in the rebellion of Laman and Lemuel and their bow-and-arrow men?

How much good judgment was there in it?

Was not their rebellion really to be pitied?

Did any good come out of it?

Is it any more intelligent for us to rebel against God?

Is it smart to disobey him? Did it do Laman and Lemuel any good?

What doth it profit a man if he gain the whole world and lose his own soul?

"And it shall come to pass, that if the Gentiles shall hearken unto the Lamb of God in that day that he shall manifest himself unto them in word, and *also in power*, in very deed, *unto the taking away of their stumbling blocks*—

" . . . And they shall be a blessed people upon the promised land forever;" (1 Nephi 14:1-2. Italics added.)

The strength to live above circumstances

RICHARD L. EVANS



Last week we spoke of calculated risks, of taking chances on losing the most precious and irreplaceable things—honor and integrity, health and happiness, peace and a quiet conscience and life and loved ones everlastingly—and from Albert Camus cited this sentence: "We have nothing to lose—except everything."¹ We would follow these thoughts somewhat further with some sentences from Thomas a Kempis, and with some added observations: "If you but consider what peace a good life will bring to yourself," he said, "and what joy it will give to others, I think you will be more concerned about your spiritual progress. . . . It is hard to break a habit, but . . . if you do not overcome little and easy things, how shall you overcome harder things? Resist your inclination at the beginning. . . . lest it lead you gradually into a worse difficulty. . . ."² Sometimes we may suppose that our problems, our difficulties, our temptations, our habits, in some other place would easily resolve themselves. In a measure this may sometimes be so, but "some defect is found in everything," he said, "and everywhere someone will vex you."³ Socrates said something about a person who had difficulty in solving his problems—because "he took himself along with him."⁴ In every situation there is an element of self, and the will, the strength, to live above external circumstances must be within ourselves. Life is filled with choices, with daily decisions, and despite discouragements, disappointments, peace and a satisfying sense of purpose do come with doing better, with being better, with repenting, with improving, with conquering unwholesome habits. And whatever direction, whatever tangent we are now taking will, unless we change the course, give us some indication of the place we shall ultimately arrive. The Lord God will not judge us by others, but only by ourselves and what we do with our own opportunities; and no man will lose what he is entitled to. On this premise, appraise the values, seek counsel, be prayerful, humble, teachable; and "Consider what peace a good life will bring to yourself, and what joy it will give to others."⁵ "We have nothing to lose—except everything"¹—and nothing to gain—except everything.

¹Albert Camus, French Journalist.

²Thomas a Kempis, *Imitation of Christ*.

³Quoted by Montaigne, *Of Solitude*, accredited to Socrates.

"The Spoken Word," from Temple Square presented over KSL and the Columbia Broadcasting System, April 15, 1962. Copyright 1962.



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A Tear for a Memory

(Continued from page 521)

tender ages, quite impressed by all this rigamarole to get us to the theatre, we walked quietly down the carpeted aisle and took our places very sedately on the fancy red plush theatre seats. We were used to nothing more luxurious than hard wooden benches at our town's public show house, and our experience with "live" drama had been purely local hometown performances of such masterpieces as *The Old Oaken Bucket* and *Three Live Ghosts*, written for and played by people whose love of performing far outweighed their talent.

At the Salt Lake Theatre, then, we were surprised and delighted with the musical comedy *No, No, Nanette!* It was gay and bright and, though I have now no idea of the names of the actors and actresses in its road company, I can still see the filmy chiffon, feather-bedecked costumes of the singing, dancing girls and can still hear the music "Tea for Two and Two for Tea!"

Of course, Mama was a bit disappointed that we weren't seeing Maude Adams in *Peter Pan*, a role, Mama said, that Miss Adams had made famous and vice versa. Mama wiped the tears away as we all sat in the old Salt Lake Theatre and watched a modern musical comedy, the last performance she would see in the Salt Lake Theatre.

This theatre had been completed

by a culture-loving people in 1862, less than fifteen years after they had traveled across a wilderness to establish a community. Though the pioneers were still faced with the necessity of providing the rudiments of life, food, clothing, and shelter—they were giving plays and performing and planning on building a theatre.

Thus, the Salt Lake Theatre came into being, even before the railroad came. Brigham Young, who had brought the Mormon people through the wilderness and dark days of poverty into a new land, led them also in their cultural endeavors, and was instrumental in having the theatre built. A look at the early programs for the theatre reads like a list of Who's Who from the first prominent settlers of Utah as many of the notables put on make-up and stood back of kerosene footlights to play the roles called for in the old dramas.

After the railroads were built and travel became easier, many of the greats of the nineteenth century theatrical world came to Utah to perform in the Salt Lake Theatre. Edwin Booth, John McCullough, and Fanny Cathcart were among those to thrill and be thrilled by performances in the theatre.

This playhouse became more than a building. To those who loved it, it was endowed with a personality—a personality that could not be destroyed.

Practical-minded individuals pointed out that it would not be logical to renovate a nearly seventy-

year-old building, that the theatre was actually unsafe. And so, in the late 1920's, the building came down.

Many years later, the Daughters of Utah Pioneers built a handsome building at the north end of Main Street in Salt Lake City, in a spot that seems to look down on the city. Architecture for this memorial building is reminiscent of the old Salt Lake Theatre.

And now, there is, indeed, a Pioneer Memorial Theater on the University of Utah campus in Salt Lake City. It has huge colonnades in the front and will contain innovations to make theater-going as pleasurable in the 1960's as it was in the 1860's—nearly!

It is anticipated that this fine new building will attract many of the greats of the twentieth century theatrical world who will enjoy performing in the beautifully modern structure.

When the building is completed, I shall line up my children. There will be no pink georgette gowns for the girls, no blue serge knee britches for the boy. But we shall go to the theater.

As we travel in our modern station wagon to the theater, I shall tell my children my story of the Salt Lake Theatre. I'm reasonably certain we won't see *No, No, Nanette*. There will be a tear roll down my cheeks, though—a tear because Dad courted Mama in the old Salt Lake Theatre, a tear because I never saw Maude Adams in *Peter Pan*—a tear for a memory!

The Book of Mormon, Why?

(Continued from page 531)

cautioned his brethren to do likewise with Isaiah because his words "were written unto all of the house of Israel. (*Ibid.*, 19:24.) Jacob quoted Isaiah and said to "likened [his teachings] unto you and unto all men." (2 Nephi 11:8.) The young

people of the Church who are being taught the eternal truths of the Book of Mormon are of the house of Israel, and where those who teach fail to make proper application to the lives of their students they are failing in a significant duty. The Book of Mormon is full of "built in objectives" which can be made very applicable to the lives of high school, college, or Melchizedek Priesthood

quorum students—or to anyone.

For instance, Nephi states that he will show "... that the tender mercies of the Lord are over all those whom he hath chosen, because of their faith, to make them mighty even unto the power of deliverance." (1 Nephi 1:20.) He then proceeds for the next eight chapters to show how it was so in the journey of this family to the promised land. He later

states: "For he that diligently seeketh shall find; and the mysteries of God shall be unfolded unto them, by the power of the Holy Ghost, as well in these times as in times of old, and as well in times of old as in times to come; wherefore, the course of the Lord is one eternal round." (*Ibid.*, 10:19.) In the next four chapters, Nephi proceeds to show how the mysteries of God were unfolded to him. After he relates the journeyings from the Valley of Lemuel to the Land Bountiful, he again reiterates his belief: "And thus we see that the commandments of God must be fulfilled. And if it so be that the children of men keep the commandments of God he doth nourish them, and strengthen them, and provide means whereby they can accomplish the thing which he has commanded them; . . ." (*Ibid.*, 17:3)—a belief he showed earlier when he and his brothers were attempting to obtain the brass plates. It would be well for Latter-day Saints to apply this principle in their lives as well as quote it every week in MIA. The Book of Mormon has several such built-in objectives around which lessons may be built. These objectives can be realized in the lives of students today as well as they were in Nephi's time.

Why the Book of Mormon? It is "a record of a fallen people," yes, but it also contains the fullness of the gospel of Jesus Christ; it is a second witness to the divinity of Jesus Christ as the Savior of the world; it is a second witness to the holy scriptures; and it provides the proper interpretation of them. It is also an affirmation of God's dealings with mankind in our present generation and, thus, emphasizes God's sameness yesterday, today, and forever. It is an affirmation of his points of doctrine as contained in the Bible. Lastly, and perhaps the most important, it is full of lessons of life which can be applied today for profit and learning.

"Therefore, having so great weaknesses, by them shall the world be judged, even as many as shall hereafter come to a knowledge of this work.

"And those who receive it in faith, and work righteousness, shall receive a crown of eternal life;

"But those who harden their hearts in unbelief, and reject it, it shall turn to their own condemnation—" (D&C 20:13-15.)

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THE IMPORTANCE OF INSTRUCTORS

One of the prime objectives of a quorum of the Melchizedek Priesthood is to teach its members the principles of exaltation.

This is done in quorums or groups at the weekly ward priesthood meeting. Here members of each quorum meet and, under the guidance of a qualified instructor, learn and discuss the principles which, if obeyed, will lead to eternal life.

Quorum presidencies are directly responsible for the appointment and replacement of these instructors. They are also responsible for the quality of the instructions.

The instructors should be chosen from among the quorum members. Where the quorum area corresponds to a ward area, one instructor will be appointed. If the quorum consists of more than one group, then an instructor will be appointed for each group.

The ideal instructor is a man who, keeping the commandments, has a good basic knowledge of Church history and doctrine, combined with the ability to draw the members of the group into a discussion of the lesson. The most is learned when the instructor has many class members making contributions to the discussion.

In a society such as a quorum many members will know as much or more than the instructor. The happy feature of quorum instruction is that the members will be mutually edified and benefited—provided the instructor can keep the discussion pointed to the lesson, and can see that the truth contained in the lesson is understood.

“And truth is knowledge of things as they are, and as they were, and as they are to come”; (D&C 93:24.)

The primary object is to teach eternal truth. We are here for the purpose of finding the way, the truth, and the light, until we stand once more in the presence of the Father. The quorum or group meeting on Sunday morning should be used to further that quest. The lessons provided should be faithfully taught, and knowledge of more worldly interest should be referred to only as such information will contribute to the purpose of the lessons.

We are all more or less familiar with the following

scriptures:

1. “The glory of God is intelligence, or, in other words, light and truth.” (*Ibid.*, 93:36.)

2. “And as all have not faith, seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom; seek learning, even by study and also by faith.” (*Ibid.*, 88:118.)

3. “It is impossible for a man to be saved in ignorance.” (*Ibid.*, 131:6.)

4. “A man is saved no faster than he gets knowledge. . . .” (DHC 4:588.)

These scriptures justify us to seek knowledge wherever it may be found, but we should not forget that these admonitions more directly refer to the knowledge which leads to life eternal; namely, to know God the Father, and Jesus Christ, his son. “And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou has sent.” (John 17:3.)

While it is wise for us to know the principles which make crops grow and airplanes fly, it is greater wisdom to seek first the kingdom of God and his righteousness, knowing that once this is done all other things will be added.

Instructors are commissioned to teach on this basis. There is no reason for the priesthood to spend its time at the hour of instruction in discussion of things not pertaining to the advancement of the faith and spiritual knowledge of its members. If a man comes away from the priesthood study hour disturbed because of doubt engendered or angry because of arguments, something is wrong with the instructor who allowed such disturbances to creep in. The wise instructor will, with quiet dignity, keep the teaching and the discussion in harmony with the spirit of truth.

It is the responsibility of the instructor to keep the class up to date. It is expected that he will lead the class through the lessons provided by the Church, arriving at the last lesson for the year, on the last instruction day of the year. The necessity for this can be readily understood when one realizes that the courses of study are progressive from year to year, following a definite pattern; if parts of the pattern are left out, the completion of learning is faulty.

FOR QUORUM PRESIDENCIES

This is a reduced facsimile of the confidential annual report for Melchizedek Priesthood quorums. It is a summary of facts you will discover by making your confidential annual visits to your quorum members. The details of this visit are discussed on page 27 of the *Melchizedek Priesthood Handbook*.

The year is now one half gone. So that you may be sure to make these confidential visits to each member by the end of the year, now is the time to

start. While you may not be using active members in quorum committee work you are expected to visit them at least once in the year. You will be making *many* visits to the inactive as you invite them to take part in committee work or *visit them at home*. This is assured as you put the new program into effect. It will be easy to have a confidential visit with these brethren as they respond to your friendliness and concern for them.

PART I

CONFIDENTIAL ANNUAL REPORT OF ALL MELCHIZEDEK PRIESTHOOD QUORUMS

(State or Mission)

For year ended December 31, 19____

		No. Enrolled	No. Living at Home	No. Quorum Members Interviewed	No. Full Tithe-Payers	No. Who Do Not Pay a Tithing and Are Not Exempt But Who Do Make Contributions to the Tithing Account		No. Observing Sabbath and Attending Sacrament Meeting		No. Holding Regular Family Prayers		
		Officers Only	ALL Quorum Members		Officers Only	ALL Quorum Members	Officers Only	ALL Quorum Members	Officers Only	ALL Quorum Members	Officers Only	ALL Quorum Members
HIGH PRIESTS												
SEVENTIES	Quorum No.											
	Total for Seventies											
ELDERS	Quorum No.											

SUPPORT OF MISSIONARIES

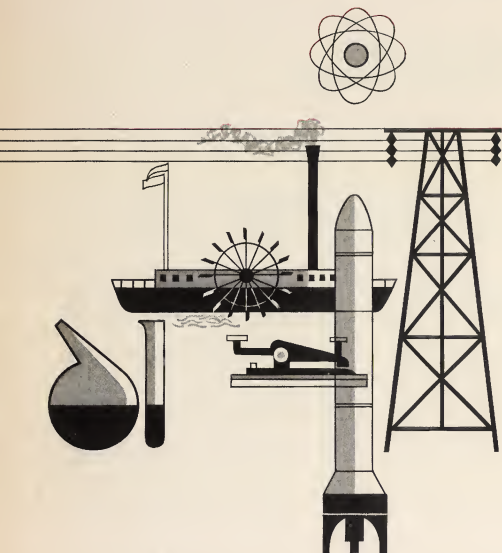
Where wards or priesthood quorums or individuals or organizations have agreed to provide any part of a missionary's support, they should be scrupulously careful to see that the remittance goes to the missionary regularly and on time—and without fail.

Missionaries in the field who receive money irregularly, or who run out of money, sometimes impair their health in going without essentials, and some-

times borrow from their companions, and in some cases are troubled and worried and puzzled and less effective because of these financial worries.

A commitment to help support a missionary is a sacred commitment and should be strictly and faithfully observed. Bishops and quorum presidents and others responsible for remittances to missionaries please note.

THE PRESIDING BISHOP'S PAGE



BOYS, CHERISH FREEDOM, THE YEAST OF LIFE

Every young man holding the Aaronic Priesthood should realize the necessity of a free society for the proper functioning of the gospel of Jesus Christ. As a bearer of the priesthood, you are responsible to help preserve freedom. It is an eternal principle and was given to man in the morning of creation. The month of July is sometimes referred to as the month of freedom. It is therefore timely that we urge the leaders and the young men of the Aaronic Priesthood to recall and discuss the blessings and obligations of freedom.

Many of us can remember our mothers having a container filled with a constant supply of fresh active yeast. The use of yeast as a leavening agent in the making of bread has long been a universal practice. Today yeast is supplied commercially in dry form or in small compressed cakes. It is the yeast in the bread dough that causes the bread to rise and expand, sometimes doubling its bulk size. As a result of this leavening process, we can enjoy tasty light bread at our dinner tables.

Freedom, like yeast, is necessary for the expansion and development of character. Creativity in all fields of endeavor follows after the development of individual freedom. Freedom has caused rapid advancement of new discoveries and inventions. Man expands and develops in initiative and character when exposed to freedom, just as yeast causes bread to expand. Someone has said that "freedom is the mother of invention." One need not look far to find the truth of this saying. A brief survey of the major innovations, inventions, and discoveries that have come about during the past two hundred years clearly shows the leavening influence freedom has in a society. Less than three percent of these major discoveries and inventions have come from the parts of the world where individual freedom is not permitted. The citizens of communistic countries are dominated and restricted as wards of the state, thus destroying individual initiative and aspirations.

Under this influence man is like a bird in a cage. He is given food to eat, water to drink, and protection from the elements. He has no worry of security; everything is provided. This existence may sound like Utopia except for one major flaw. He has no freedom, no right to choose, hence no development that must come through choices and decisions. Also, creativity does not develop in a state of fear and pressure. These people live in constant fear of reprisal for not meeting production goals.

Man is more than an animal among a collective herd to be fed and given clean straw and to work. Consider the leavening effects of freedom upon the societies that produce the majority of Nobel Prize winners. Nobel Prizes have been presented since 1901 to persons for outstanding achievements and contributions to literature, peace, physiology and medicine, physics, and chemistry. The percentage of Nobel Prize winners from the communistic countries is infinitesimal in comparison with the number of winners who have been privileged to live where freedom abounds. Many of us remember Louis Pasternak who won the Nobel Prize in literature for his book, *Dr. Zhivago*, but was refused the liberty by his government of accepting the prize.

With proud hearts we can reminisce the accomplishments of great men of the past whose courage-

ous acts have helped to emancipate us from tyranny. We fondly remember men like Martin Luther and William Tyndale and others who have risked their lives to bring about religious freedom. Men like Washington, Hamilton, and Lincoln will long stir our hearts with appreciation for developing and defending our constitutional freedoms.

The battle of freedom did not end with their victories. Continued freedom requires sacrifice and courage of us today if it is to be preserved. Let us make no mistake about the serious nature of the challenge to freedom today. There are forces in the world at work to undermine our confidence in the Constitution. Frequently, they disguise their objectives by sweet-sounding names. We must never forget that freedom has divine origin and that the loss of freedom deters the work of our Father in heaven. Individual agency is man's birthright decreed in the heavens before the formation of this earth.

Liberty is not a manner of style, subject to change and alterations. It is life itself. Man was not placed

upon the earth to be controlled and manipulated but to be free.

"Know this, that every soul is free
To choose his life and what he'll be;
For this eternal truth is given,
That God will force no man to heaven.

"He'll call, persuade, direct aright,
And bless with wisdom, love, and light,
In nameless ways be good and kind,
But never force the human mind."

—William C. Gregg

Free agency gives holders of the priesthood the opportunity to choose useful service to others, to exercise self-control, to love God, and to keep his commandments. But above all, the priesthood of God encumbers the bearer with the responsibility to defend and preserve liberty as a divine principle. Liberty is truly the yeast of life.

PREPARING FOR OLD AGE WARD TEACHING SUPPLEMENT FOR AUGUST

"To know how to grow old is the masterpiece of wisdom, and one of the most difficult chapters in the great art of life."—Henri Amiel

There are three basic attitudes with which old age can be approached. First, we can evade and ignore thinking about it. The fallacy of this attitude is that old age will come upon us, and we will find that we are unprepared to face its problems, limitations, or even its joys and pleasures. Second, we can become embittered by it. We can let ourselves become frustrated by the physical limitations and feel sorry for ourselves. The result of this attitude is that we become bitter, cynical, and generally unpleasant to ourselves and to those with whom we associate. Third, we can accept it. We can realize that old age comes to everyone and be prepared to face what it has to offer. We are not responsible for the conditions which are about us, but we are responsible for the way we react to them. God did not send us into this world to debate life but to live it.

Old age is only one phase of life and can be lived to full advantage the same as youth or middle age. Even though there are physical limitations, the mind with constant use and exercise can continue to function with the alertness of youth. Old age, however, has an advantage over youth in that it possesses wisdom, sound judgment, dependability, serenity, and clearer perspective. With these additional qualities, elderly people can counsel, assist, and encourage those still in youth or middle age. There are elderly people in all fields and walks of life who have contributed to music, art, politics, medicine, and religion.

Consider such examples as Dwight D. Eisenhower, Winston Churchill, Conrad Adenauer, Albert Schweitzer, and the President of our Church, David O. McKay.

Old age has certain needs, such as security, affection, and comfort, but one of the most important aids to happiness and contentment is a strong faith in our Heavenly Father. A faith in God provides opportunities and assurances that make life complete in old age. One is opportunity for service in the Church. No matter what our age, there is always a place to serve in some organization of the Church. There are also opportunities for service to individuals and groups outside the Church where wisdom and experience would be a great benefit.

Faith provides the incentive and opportunity for worship. With more leisure time to spend in study and prayer, we are able to draw closer to God. Study, prayer, and worship provide an inner source of power and security that will magnify the blessings of old age and will tend to resolve the difficulties and anxieties. A strong faith in God must be constantly developed and exercised throughout our lives. This gives the assurance of having lived a life worthy of salvation and exaltation, the assurance that God will ever be with us. We will have comfort in the knowledge that our lives have been useful and worthwhile.

What is done with the opportunities and advantages of old age is up to each individual. Old age may be a time of contentment, happiness, security, and satisfaction of a life well lived. It may be as pleasant as any other time of life—perhaps even more so, if we are prepared.

OPEN
ON SUNDAY

TODAY'S FAMILY / FLORENCE B. PINNOCK, EDITOR

"Remember the sabbath day, to keep it holy.

"Six days shalt thou labour, and do all thy work:

"But the seventh is the sabbath of the Lord thy God: in it thou shalt not do any work." (Exodus 20:8-10.)

This commandment of our Heavenly Father does not say, remember the Sabbath day to keep it holy in the winter time. It says remember the Sabbath day to *keep* it holy. This commandment includes all seasons.

Summer time is vacation time and there is a care-free spirit often prevalent in June, July, and August. The children are out of school, and the home schedule is topsy-turvy in a very happy way. Picnics are the order of the day, and our summer menus are more casual than our menus at any other time of the year. All this is good if it is not carried too far. When parents say, "It's Sunday, kids, get in the car, and away we go," something is wrong in that home. A commandment has just been thrown out of the window. The children are playing follow-the-leader of poor parental leadership.

Many would not spend Sunday on a lake or in a picnic area, but what about the Sundays spent in the kitchen working all day long to prepare a special Sunday dinner for family and friends? Then what of the time spent in cleaning up after the big Sunday dinner? Is the Sabbath now a day set apart to violate the commandment God gave us hundreds of years ago? Nowhere has he rescinded this law.

Might your home have a large sign on it saying, "Open Sundays," such as many shops and stores display? This "Open Sundays," means someone is working, someone is breaking the Sabbath. Used correctly Saturday can be an insurance for a restful Sunday. Saturday should be a day of planning, buying, and preparing the food to be used on the Sabbath. We are all such creatures of habit—start right now making Saturday a Sunday preparation day. Each week liberate Sunday a little more from work day tasks and cares. Soon a strong new habit will be a part of you, and Sunday will truly be a Sabbath, a day to look forward to.

"Of all the day's that's in the week

I dearly love one day

And that's the day that comes betwixt

A Saturday and a Monday."—Henry Carey



SIX WEEKS OF SUMMER SUNDAY MENUS

- I. *Jellied Chicken**
 *Asparagus Casserole**
 Shoestring potatoes
 Chef's salad bowl
 Cantaloupe a la mode

On Saturday the jellied chicken can be prepared in its entirety. Also prepare the asparagus casserole already to just slip into the oven 30 minutes before dinnertime Sunday. The shoestring potatoes come out of a can and the greens for the chef's salad can be all washed and put in a bag in the refrigerator ready to break up in a bowl and sprinkle with a light oil dressing at dinnertime. The cantaloupes can be chilling in the refrigerator overnight and cut in half, cleaned, and heaped with vanilla ice cream at dessert time.

- **Jellied Chicken*, 8 servings
 1 large stewing hen
 2 tablespoons Knox gelatin
 ½ cup cold chicken stock
 3 cups chicken stock
 2 cups cooked vegetables (peas, string beans, beets, carrots, etc.)
 1 green pepper, cut fine

Simmer the chicken until tender in salted water to cover. Remove the meat from the bones and cut in bite-sized pieces. Reserve the stock and let cool in refrigerator, skim off the fat. Soak the gelatin in the ½ cup of cold stock. Heat the 3 cups of chicken stock and dissolve the gelatin in it. Season to taste with salt and white pepper. Let jell slightly, then fold in the chicken and the cooked vegetables. Put

into a large mold or into eight or ten individual molds and place in refrigerator to set. Sunday just before dinner, unmold and garnish with mayonnaise.

- **Asparagus Casserole*
 4 tablespoons flour
 4 tablespoons butter
 1 teaspoon salt
 ¼ teaspoon pepper
 1½ pounds asparagus
 2 pimientos chopped

 4 hard cooked eggs, sliced
 ½ cup cheese grated
 dry bread crumbs
 milk

Melt the butter, add flour, salt, pepper, and mix. Drain the liquid off the cooked asparagus and add milk to make 2 cups. Add to flour mixture and stir until thick. Remove from heat and add the chopped pimiento. Grease a casserole and put in half the cooked asparagus cut in pieces, layer of eggs, sprinkle with cheese, and repeat, pour over all the white sauce. Sprinkle with crumbs and dot with butter. Reserve in refrigerator until 30 minutes before dinner Sunday. Bake at 350 degrees F. until heated through and brown.

- II. Sliced Cold Ham
 Special Potato Salad*
 Molded Fruit Coleslaw
 Orange Bread Chilled Watermelon

Everything in this menu can be prepared a day ahead and served with loving care on Sunday.

- **Special Potato Salad*
 6 cups diced cooked potatoes (best cooked with skins on and peeled when cold)
 ¼ cup chopped green onions with tops
 ¼ cup minced parsley
 ¼ cup chopped green pepper
 ¼ cup chopped dill pickle
 1 cup mayonnaise (more if desire a moister salad)
 3 tablespoons clear French dressing
 salt to taste
 ½ teaspoon celery seed
 1 teaspoon dry mustard
 ¼ teaspoon white pepper

Combine the mayonnaise, French dressing, and seasoning; add to the salad ingredients. Toss lightly, store in refrigerator and when ready to serve pile high in a crystal bowl lined with greens. Garnish with slices of hard-cooked eggs.

- III.
 Meat Loaf with Mushroom Sauce
 Corn on the Cob
 Aspic* Hard Rolls (heated)
 Strawberry Shortcake

On Saturday make your favorite meat loaf and place it in the refrigerator ready to bake on Sunday. The mushroom sauce is made by adding one cup of cream to one can of mushroom soup. Heat to boiling and pour over cooked meat loaf. The aspic and the sponge cake to be used with the strawberries as a shortcake can also be made the day before. Also wash the strawberries and pick off the stems, place in a bowl, and sprinkle with pow-



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dered sugar and keep in refrigerator overnight.

***Aspic**

- 1 package lemon Jello
- 1 3/4 cups hot tomato juice
- 1 tablespoon vinegar
- salt to taste
- 1 teaspoon onion juice
- 1/4 teaspoon white pepper
- 1/4 teaspoon nutmeg
- 1/4 teaspoon cloves
- 6 hard cooked eggs, deviled

Dissolve the Jello in the hot tomato juice. Add the vinegar and seasonings. Pour one inch of the aspic in a large mold and let set; add the deviled eggs; cover with remainder of the aspic and let set overnight. Serve on salad greens.

- IV. Sliced Cold Turkey
Hot Dressing Casserole
Molded Fruit Salad
Raw Vegetable Tray
Sunday Sundae

Roast the turkey Saturday and make enough dressing to fill a large casserole. Do not cook the dressing casserole until 40 minutes before dinner Sunday. Make the molded fruit salad and prepare the raw vegetables Saturday and keep chilled in the refrigerator until serving time Sunday. Sundaes rate high for summer desserts. Stir sliced fresh dates and toasted sesame seeds into caramel sauce and spoon over vanilla ice cream.

Caramel Sauce

- 1 tablespoon flour
- 1/2 cup white sugar
- 1/2 cup brown sugar
- 1 tablespoon corn syrup
- dash of salt
- 1 tablespoon butter
- 3/4 cup water

Combine flour and white sugar and blend. Add remaining ingredients and bring to a rolling boil and cook until mixture forms a very soft ball. Serve on ice cream, hot or cold.

- V. Lasagne* Chef's Salad Bowl
Toasted French Bread
Chocolate Ice Box Cake*

This whole meal can be prepared on Saturday and stored in the refrigerator until Sunday. Remove the lasagne from the refrigerator 45 minutes before the dinner is to be served and bake it for 40 minutes in a 375 degree F. oven.

***Lasagne** Makes 12 servings

- 1 pound ground beef
- 1 cup minced onions
- 1 clove of garlic minced or garlic powder
- 1 tablespoon parsley flakes
- 1 teaspoon basil
- 1 1/2 teaspoons salt
- 1 1-pound can tomatoes
- 2 6-ounce cans tomato paste
- 10 ounce package Lasagne
- 3 cups cream style cottage cheese
- 2 beaten eggs
- 1/2 cup Parmesan cheese
- 1 pound Mozzarella or mild American cheese

MENDING TECHNIQUE

BY HELEN FAULKNER

Baby, Grandma is admitting we enjoy our evenings here, you in sleep, my little dear, I in reverie and knitting. What, you ask, could be more fitting?

Suddenly I see it clear: how a heart's full, vital sphere, long inflated (love permitting), snags a star one blinded year, starts to shrink—then, in submitting to the cause of family cheer, finds new challenge benefiting, mends the tear with babysitting.

Brown ground beef, pour off extra fat, add next seven ingredients, and simmer till sauce is thick (about 45 minutes). Stir occasionally. Cook the noodles according to instructions on package. Rinse in cold water. Combine cottage cheese with the beaten eggs, Parmesan cheese, a dash of salt and pepper. Place half the cooked noodles in a 13 by 9 by 2 inch baking dish. Spread half of the cottage cheese mixture over; add half of the Mozzarella cheese and half of the meat sauce. Repeat

layers. Sprinkle with 2 tablespoons Parmesan cheese. Bake at 350 degrees F. for 40 minutes.

Chocolate Ice Box Cake Will serve 8

¼ pound of butter—do not substitute margarine in this recipe
¾ cup sugar
4 eggs
2 teaspoons vanilla
¼ teaspoon salt
2 squares chocolate
30 vanilla wafers
1 cup pecans

Cream butter and sugar, add egg yolks, and beat until sugar is dissolved. Melt the chocolate and add with the pecans, salt, and vanilla. Fold in the beaten egg whites. Put in layers in refrigerator tray, wafers first. Let stand in refrigerator overnight.

VI. Oven Style Veal Cutlets*

Buttered Little New Potatoes
Cooked Vegetable Tray
Molded Salad
Brownie Peppermint Pie

On Saturday the veal cutlets may be prepared ready for the oven Sunday. Store overnight in the refrigerator. Scrub tender little potatoes well and have them ready to boil in their own covered pan in the oven at the same time with the meat. The dessert is simply brownies baked in a layer cake pan and served cold topped with peppermint ice cream.

Veal Cutlets, Oven Style.

Six servings

1½ pounds veal round steaks, cut ¾ inches thick
3 tablespoons flour
½ teaspoon salt
dash of pepper
½ teaspoon paprika
3 tablespoons fat
1½ cups water
1 can condensed mushroom soup

Cut the veal into 6 serving pieces. Combine flour, salt, pepper, and paprika. Dredge veal in seasoned flour and brown in fat. Pour off fat. Mix together water and mushroom soup. Pour mixture over veal, cover tightly, and bake in a slow oven 300 degrees F. for 1 hour or until tender. Serve mushroom gravy over cutlets.

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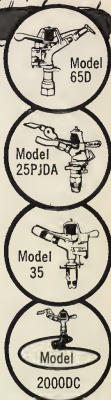
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Nauvoo

(Continued from page 516)

[of 1812]; and all my kindred have ever been faithful to the upright laws of the government. Knowing, therefore, these things to be true, and knowing, too that I am an honest man, it is very hard to be treated by my fellow countrymen as a vagabound. O, I love this sacred Temple dearly, and it makes me weep to think that I must so soon leave it to the tender mercies of the *Christian* world."

An easterner from Boston, J. H. Buckingham, was in Chicago in 1847 as a delegate to the River and Harbor Convention. After the convention was over he traveled extensively in Illinois.¹² Among other places he visited Nauvoo. "Time was, and that not two years and a half ago, when every house was full and every farm under good cultivation, now, everything looks forlorn and desolate, not half the buildings are occupied, and of these not half are half full. The stores are closed. The farms are running to waste. The streets are overgrown with grass. The inhabitants look like anything but an industrious people, and everything tells of ruins instead of prosperity."

He, of course, visited the "famed Mormon temple," and left behind probably the most detailed description of the temple, especially the interior, ever set down.¹³ Later he called on "the widow of Joe Smith." He writes favorably of her. "She is an intelligent woman, . . . rather large, and very good looking, with a bright sparkling eye, but a countenance of sadness when she is not talking; she must have been a handsome woman when some years younger."

He goes on to say that the rise and progress of the Church "will be, if it should ever be written, a romance of thrilling interest. No one can visit Nauvoo, and come away without a conviction that whatever of rascality and crime there may have been among them, the body of the Mormons were an industrious, hard-working, and frugal people. In the history of the whole world there cannot be found such another instance of so rapid a rise of a city out of the wilderness—a city so well built, a territory so well cultivated.

That they had bad men and bad women among them, is not to be doubted nor denied; but if the authorities of Illinois had acted in good faith, if Governor Ford had had firmness and moral courage enough to do his duty and sustain the laws, as he pretended, and I believe, intended to sustain, the race would not have been driven away by mobs to die of starvation, and disease, and of grief.

"Joe Smith, the prophet-leader, was, although an uneducated man, a man of great powers, and a man who could conceive great projects."

The above seven accounts are typical of the many extant for this period. Most of the authors try to be fair and sympathetic.

Nauvoo and the Mormon story, however, was to become much more widely known throughout the United States and Europe through the works of four artists than through the publications of travelers. During the 1840's five artists painted panoramas of the Mississippi River, ranging from 440 yards up to 1,250 yards in length, which were exhibited as moving "newsreels" of travelogs.¹⁴ All of the various artists had career connections with St. Louis and two painted their panoramas there.

In four of the five panoramas Nauvoo was featured. The first of these works was painted by John Banvard (1815-1891). It was ready for exhibition in 1846 and was advertised as the "largest painting ever executed by man," and exhibited a view of the river 1,200 miles in length—from the mouth of the Missouri River to New Orleans. Since Nauvoo is over 150 river miles north of the confluence of the Missouri and Mississippi, it naturally was not represented.

Banvard's popularity and success inspired competitors. Shortly afterwards, sometime in 1848, John Rowson Smith was exhibiting his "four mile painting" which depicted 4,000 miles of the river from the Falls of St. Anthony (near St. Paul) to the Gulf of Mexico. Since Smith could hardly have pictured everything on the Mississippi, he naturally passed many towns of small importance such as Quincy and Warsaw, Illinois. Nauvoo, however, by this time was too well-known a city to be bypassed. The temple was included. (See picture accompanying this article.)¹⁵ The descriptive



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pamphlet of this "gigantic moving panorama" described Nauvoo as follows: "Nauvoo—A Mormon City, and settlement, now deserted. It is one of the finest locations for a town upon the river, . . . The great Mormon Temple stands out conspicuous. It is the finest building in the west. . . ." There follow some of the typical scraps of anti-Mormon gossip secured from "reliable sources" which, as usual, are unidentified.¹⁶

Smith's "marvel" was shown all over the USA, before Queen Victoria, and on the continent.

The making and exhibiting of these panoramas became very popular. The St. Louis *Reveille* of October 22, 1849 stated: "Ever since the advent of Banvard, this city has been literally over-run with panoramas. I cannot enumerate them all, but there is [sic.] always two or more open at the same time." After describing many of these various panoramas, the writer concluded with the statement that, "While the other halls are empty, Stockwell's is full."

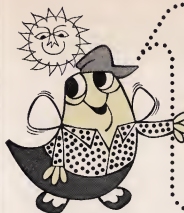
Samuel B. Stockwell painted a third Mississippi panorama. Unfortunately since his work has disappeared, his sketches have never been found, and no printed guide has been located, we know little about it. It was supposed to be superior to all others. It opened in St. Louis in October 1848.

The press announced that it was "three times the extent of any painting in the world" and shows "every city, town, village, and landing from the Gulf of Mexico to the Falls of St. Anthony." We are thereby confident that Nauvoo was included. This panorama was shown up and down the Mississippi River, the eastern USA, and even in Cuba.

The next artist to create a travel picture of the Mississippi was an Englishman, Henry Lewis, an amateur artist who eventually settled in St. Louis. During the summers of 1846, 1847, and 1848 he made sketching trips up the river.¹⁷

On one such trip, during June and July 1848, he records in his journal¹⁸ that he was much impressed with the Mormon temple. "Taking into consideration the circumstances under which it was built it is a wonderful building and, considering too that it is of no particular style, it does not in the least offend the eye by its uniqueness, like most all inno-

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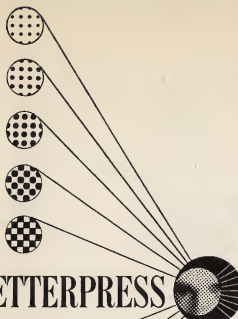
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vations from old established standards do. . . . It bears a nearer resemblance to the Byzantium or Roman-Grecian style than any other. . . ."

The next day he explored the interior of the temple and called on "Joseph Smith's widow." Lewis described her as a "remarkably fine looking woman. I should judge of some 34 or 40 years of age with a strongly marked, though kind and intelligent face on whose surface are the marks of much care and suffering. She supports herself and family by keeping one of the largest and best hotels in the place and seems to be doing a thriving business."

Lewis's panorama was first exhibited in May 1849 in Cincinnati. It opened in St. Louis September 1 of the same year and all the papers praised it. The *Missouri Republican* declared that "the architectural view of the Nauvoo Temple is a magnificent work. . . ." His work was shown throughout the USA, Canada, and in Europe. He himself later settled in an art colony in Dueseldorf.

The fifth effort to picture the Mississippi was done by a Frenchman, Leon Pomarède, who also settled in St. Louis.¹⁹ His work opened in September 1849. We are told that he floated downstream painting "from nature every object worthy of notice . . . not missing town, village, bluff, rock, Indian encampment, or a single object of interest." Unfortunately no fragments remain of this work. We know, however, from a "Guide to Pomarède's Panorama" that Nauvoo was included. He took his picture East and hoped to tour Europe, but unfortunately it was destroyed by fire in Newark, New Jersey, November 1850. No sketches or illustrations are known to exist.

NOTES:

¹Figures from W. J. Peterson, *Steamboating on the Upper Mississippi*, Iowa City, 1937, and C. B. Walker, *The Mississippi Valley*, Burlington, Iowa, 1879.

²One of the few maps which shows Commerce is in J. H. Collins, *Travelers' Directory for Illinois*, N.Y., 1840. Hancock County was first settled in 1814 near Warsaw. It became a county in 1829 and had then 350 inhabitants. In 1839 Commerce was a little village with a few houses. The whole county at the time of

the Mormon influx had a population of not over 6,000, and not a single newspaper. When thousands of Mormons fled from Missouri into the Hancock area in 1838-1839, they quickly became a powerful cultural and political, not to mention, religious, force to be reckoned with—legally and friendly, or otherwise. Joseph Smith paid \$1,400.00 for the site and moved there May 1839.

³No attempt has been made to include the already well-known accounts of Mormons themselves or of such visitors as Josiah Quincy in his *Figures of the Past*, Boston, 1833; or those of W. Harris, *Mormonism Portrayed*, Warsaw, Ill., 1841; J. A. Clark, *Gleanings by the Way*, N.Y., 1842; D. B. Kidder, *Mormonism and the Mormons*, N.Y., 1842; J. B. Turner, *Mormonism in All Ages*, N.Y., 1842; H. Caswall, *The Prophet of the Nineteenth Century*, London, 1843; C. W. Westbrook, *Mormonism*, St. Louis, 1844; or W. Aitkins, *Journey up the Mississippi from Its*



Artist Emil Vallet's (1834-1907) conception in oils of the Nauvoo Temple. The painting was done in browns and golds in 1862, depicting the temple as it stood about 1846 and 1847. (From Chicago Historical Society.)

Mouth to Nauvoo, Ashton-under-Lyne, England, 1845. Excellent guides to travel literature of the midwest area are S. J. Buck's, *Travel and Description, 1765-1865*, Illinois Historical Collections, V. IX, V. II of Bibliographical Series, Springfield, 1914, and R. R. Hubach's, *Early Mid-Western Travel Narratives, 1634-1850*, Detroit, 1961. No attempt has been made to include information from the thousands of news items about Nauvoo which appeared in the contemporary press. This is a special field and worthy of separate treatment. Also worthy of separate study is the voluminous travel literature about Nauvoo written during the 1850's and 1860's.

⁴Statement of E. B. Washburne in Mormon MSS Collection of Chicago Historical Society.

⁵Albert C. Koch, *Reise durch einen Teil der Vereinigten Staaten von Nordamerika in der Jahren 1844 bis 1846* [Travels in North America] Dresden, 1847.

⁶*Ibid.*, p. 78. "Diese Ochsen sind wirklich Meisterstücke von Arbeit."

⁷Wm. W. Greenough, *Tour of the Western Country, 1845*, Massachusetts Historical Society Proceedings, XLIV, (Jan.

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1911), p. 346.

¹²Nathaniel Fish Moore, *A Trip from New York to the Falls of St. Anthony in 1845*, (eds.) Stanley Pargellis, and Ruth L. Butler) Chicago, 1946.

¹³Truman M. Post, *Truman M. Post: A Biography*, St. Louis, 1891.

¹⁴Charles Lanman, *A Summer in the Wilderness: A Canoe Voyage*, Philadelphia, 1847.

¹⁵The population figures of Nauvoo differ from author to author. There never was an actual census taken. During its height its population is estimated at from 12,000 to 20,000. It is generally considered to have been at approximately 14,000 at the time of the martyrdom, June 1844.

¹⁶See J. H. Buckingham's letters to the *Boston Courier* in 1847, edited by Harry E. Pratt as "Illinois as Lincoln Knew It," *Papers in Illinois History and Transaction for the Year 1937*, Springfield, 1938, pp. 109-187.

¹⁷For further description of the temple, see N. B. Lundwall's compilation *Temples of the Most High*, Salt Lake City, 1945. The cornerstone of the temple was laid April 6, 1841, the capstone May 24, 1845. It was dedicated May 1, 1846 (after Brigham Young and many had left for the west). It was fired by an incendiary November 18, 1848. On May 27, 1850 a tornado leveled the walls. Some of the stones were sold for \$1,500.00 to a builder in St. Louis who used them in a structure which still stands at 300 N. 4th St. This building will soon be razed. The best study of the destruction of the temple is Joseph Earl Arrington's "Destruction of the Mormon Temple at Nauvoo," *Journal of the Illinois State Historical Society*, XL (March-December 1947), pp. 414-425.

¹⁸See John Francis McDermott, *The Lost Panoramas of the Mississippi*, Chicago, 1958.

¹⁹An engraving of the temple based upon Smith's drawings was published in *Graham's Magazine*, XXIV (April 1849), no. 4, p. 257. The publishers claimed that this was the first picture of the temple ever published.

²⁰John R. Smith, *Descriptive Pamphlet of Smith's Levathan Panorama of the Mississippi River*, Philadelphia, 1848.

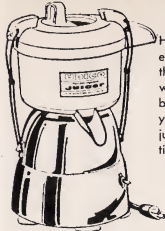
²¹Lewis was born in Scarborough, Kent, England in 1819. While exhibiting his panorama in Europe he decided to remain in Duesseldorf, which then had an important art colony. While there he wrote a book which was translated into German and published as *Das Illustrierte Mississippithal* [The Illustrated Mississippi Valley] n.d. [1853]. The sixteen page (pp. 230-245) account of Nauvoo in this book is two steps removed from the artist himself. He says that the description of Nauvoo was provided by Mr. Flagg (perhaps Edmund Flagg who wrote *The Far West*, N.Y., 1838) and translated into German by George B. Lewis. Flagg's narrative is a typical hit or miss rehash of early Mormon history. Flagg claims to have met Joseph Smith on April 26, 1844, and carries the story to 1853 and Utah. The illustrations on the cover of this issue are from Lewis's book.

²²See Bertha L. Heilbron, "Making a Motion Picture in 1848," *Minnesota History*, XVII (June 1936), no. 2, and XVII (Dec. 1936), no. 4.

²³See McDermott, *op. cit.*, pp. 145-160.

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THE LAST WORD

To one who said, "I do not believe there is an honest man in the world," another replied, "It is impossible that one man should know all the world, but quite possible that one may know himself."—Millennial Star

In every man there is something wherein I may learn of him, and in that I am his pupil.—Emerson

The best way for a housewife to have a few minutes to herself at the close of the day is to start doing the dishes.

When you point the finger of scorn, look at your hand—you will find three fingers pointing back at you.—Persian Proverb



Talent for talent's sake is a bauble and a show. Talent working with joy in the cause of universal truth lifts the possessor to new power as a benefactor.—Emerson

A businessman sent an overdue bill to his customer with the notation: "This bill is one year old today." The customer returned the bill with a note: "Happy Birthday."

We can be thankful to a friend for a few acres, or a little money; and yet for the freedom and command of the whole earth, and for the great benefits of our being, our life, health, and reason, we look upon ourselves as under no obligation.—Seneca

The science teacher exclaimed: "Can you imagine light traveling at 186,000 miles per second?" when the student retorted, "Yeah, but it's downhill all the way!"



A RETIREMENT COMMUNITY CENTER

in Utah's cotton land where Brigham Young's winter home was located. You can retire on a modest income in Utah's Dixie. Live year around in the sun . . . among friendly people.

GROUNDBREAKING, SEPTEMBER 8, 1962



The Road Runner Inn, under development the past 4 years, is a combined tourist and recreation center, consisting of hotel units, 18 hole golf course, restaurant and clubhouse, swimming pool, tennis courts, boating and fishing on two nearby lakes supplied by water that formerly furnished power for the old cotton mill in early pioneer days. Other assorted sports activities will be available. In connection with this long awaited project, sites for winter homes, apartment homes, and homes for retired people and trailer park homes are being sold. Building lots are also available. All the recreation facilities are available to members of the community center.

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The first pioneers called to the Southland of Utah to colonize were sent to Washington, Utah in 1857. Later, in 1861, additional pioneers arrived and settled St. George and Santa Clara. The cotton mill was established at Washington because of abundant water which was used for power. Now, one hundred years later, a new breed of pioneers is establishing a retirement and resort community at the twin cotton cities, Washington-St. George, Utah. Brigham Young found the climate excellent for his winter home during his later years. We feel that you will, too.

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March	67.4
April	77.0
May	85.8
June	94.9
July	101.4
August	99.3
September	93.4
October	80.6
November	64.9
December	53.7



For further information write to:

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